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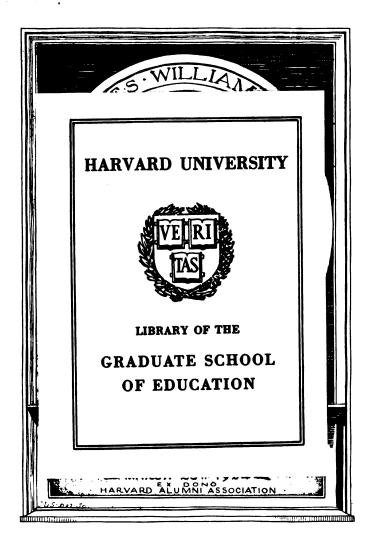
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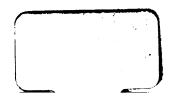
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# PRACTICAL SUGGESTIONS

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FOR

## REFORMING THE EDUCATIONAL INSTITUTIONS

OF

# SCOTLAND:

BEING

AN ATTEMPT TO POINT OUT THE NECESSITY FOR DESECTARIANISING THE SCHOOLS AND UNIVERSITIES SIMULTANEOUSLY; AND THE MEANS WHEREBY THIS MAY BE ACCOMPLISHED.

IN TWO LETTERS
TO THE LORD VISCOUNT MELGUND, M.P.

BY THE

REV. R. J. BRYCE, LL.D., PRINCIPAL OF THE BELFAST ACADEMY.

### EDINBURGH:

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## PREFACE.

It is as a question of Political Economy, not of Politics, that I have treated the subject of the following Letters. Others have very effectively denounced the injustice done by the existing laws to the many meritorious individuals who are excluded from offices of honour and emolument in one quarter, and in another, from the means of obtaining a livelihood. If I have been silent on this point, it is not that I feel indifferent to the wrongs of injured talent and worth, but that I have deemed it better to confine myself to the task of showing, on the acknowledged principles of Economic Science, that the sectarian character of our Educational Institutions inflicts the deepest injury on the community at large.

As I have made the practical mischiefs of the existing system the chief ground of my pleadings for a change, so in inquiring into the amount of change we ought to demand, and the mode of effecting it, I have sought after a measure which should be practical and practicable. I wish to move as far in the right direction now, as we can manage to go. I wish the present move to be such that it shall be taken with perfect unanimity and harmony by all christian men, and such that it shall expose the selfishness and hypocrisy of those who will resist it, by taking away all pretext for representing the removal of sectarian restriction, as an unchristianising of our Educational Institutions.

I have taken advantage of this republication in a separate form, to soften the unnecessarily severe language of one passage in the first letter; to introduce a few paragraphs into the second, which seemed important to my argument, though in my anxiety to condense they were originally left out; and to rectify a few obscurities or inaccuracies of diction, and a few typographical errors.

I cannot conclude without expressing my acknowledgments for the kindness and courtesy of the patriotic and amiable young Nobleman to whom the Letters are addressed, and my admiration of the candour and single-minded anxiety for his country's best interests, which, as those who most widely differ with him acknowledge, I believe unanimously, have regulated his whole conduct with regard to Popular Education.

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# PRACTICAL SUGGESTIONS, ETC.

### TO THE VISCOUNT MELGUND, M.P., ETC., ETC.

#### LETTER I.

IMPORTANCE OF DESECTARIANISING THE SCHOOLS AND UNI-VERSITIES SIMULTANEOUSLY AND BEFORE ATTEMPTING FUR-THER REFORMS.

My Lord,—Having resolved to offer to the Scottish public, through your Lordship, my views on the best mode of reforming the educational institutions of our country, I will not waste time by an exposition of my motives: to those who know me, it would be superfluous; to those who do not, it would be useless. Besides, with all sensible and intelligent readers, the question will be—"What force is there in his arguments?"—rather than—"What has induced him to bring them forward?" And if any one should think me intrusive, because, living in Ireland, I write on a Scotch question, this is my defence,—I am a Scotchman, born of Scottish parents, and on Scottish soil; and although residing in another part of the United Kingdom, I am still bound to Scotland by many ties, stretching not only into the past, but into the future; these ties have become of late much closer, so that my dearest interests of every kind are as much identified with my native land, as if I had never left her shores.

Your Lordship's attention, and that of the benevolent and public spirited men who have supported you "out of doors," has been directed exclusively to school-reform. I have always thought this unfortunate. The universities are so thoroughly interwoven with the schools, and the reforms needed in both are so identical in principle, that we can neither arrive at a sound basis for a measure of school-reform, nor at a sensible and business-like arrangement of its details, without surveying the whole educational edifice.

"From turret to foundation stone."

For the schools and universities of Scotland form one structure, whose parts are beautifully adapted to one another,—and here lies the great beauty and excellence of her educational system,—the vital principle which, despite the incubus of sectarian exclusiveness, makes it at this moment the best in the world; and which, if that incubus were removed, would make it all that the heart of the patriot and philanthropist could wish.

Your Lordship is too true a Scot not to wish me success in my attempt to prove this. Permit me, then, to try;—and let us imagine for a moment that we are speaking of institutions really national, as they originally were—not sectarian, as recent events have made them.

In England and Ireland, the men who teach the children of the poor are a totally distinct caste from those who teach the children of the upper and middle

The social standing of a "British and foreign school" teacher, or a "national" teacher, in England, is that of a menial and a dependent. Between him and the teacher of the gentry, the merchants, nay, even the shop-keepers and the better sort of artisans, there is a great gulph fixed, which, qua teacher, he never can He must either drudge on to the end of his days in this servile condition, or if he rises into the higher walks of teaching, it must be by the same sort of process that would enable a blacksmith or a cobbler to do the same. That there may have occurred one or two exceptional cases, in which, by dint of rare merit, the master of a poor-school has stepped directly into a grammar-school frequented by the children of the gentry, is not impossible; but, as a general rule, he must turn his back upon his school, as the son of Vulcan turns his upon his smithy,—be initiated in a new life and a new line of study at a university, after which he may resume teaching in a higher sphere, and rise to a lucrative and honourable position. It is clear, however, that his promotion has been won, not by diligently labouring in his original vocation of teaching the poor, but by abandoning it and qualifying himself for another; just as he might have studied law and made a fortune at the bar, or might have gone into orders and risen to a bishoprick. But where is there an instance in England of a young man who has finished a brilliant or even an honourable university career, entering life as a "British" or a "national" teacher, and rising—By TEACHING, for that is the point—to be head master of Eton, Harrow, or Rugby? But, in Scotland, elevations of the kind are occurring almost every year. A young man who has passed through college with the greatest honour, cheerfully undertakes a parish school of the humblest kind, or even a subordinate situation which may lead to it. And from the poorest parish school (or from a school still poorer), on the bleakest lowland moor, or in the loneliest highland glen, a young man may make his way, step by step, to the rectorship of the High School of Edinburgh, or to some similar situation, scarcely less honourable, and perhaps more lucrative. Professorships in the universities, too, with the higher social rank they confer, the learned leisure and opportunity for concentrating the whole mind on one favourite pursuit which they afford, are not beyond the reach of the rural or village schoolmaster. On the contrary, an open and not untrodden path stretches from the scene of his present humble labours to these high places of literature and science; and, what is best of all, he knows that in order to attain the desired elevation, his only course is,—(1.) To prove himself a skilful and faithful teacher by doing his present humble duties well; and (2.) To increase by private study his literary and scientific attainments, and carry forward that work of mental culture, of which he laid the foundation when at college.

That this is a very good state of things for the humbler class of Scotch school-masters, is the remark of a superficial thinker; but every man capable of looking beneath the surface, sees at a glance that it is also an unspeakable blessing to the country. It furnishes an inducement to men to become teachers to our peasants and artizans, who would sooner cut off their right hands than accept employment in mere pauper institutions, from which there was no avenue to a respectable competence, with something like status in society and some sort of literary name. I have known an English aristocrat take the alarm lest the effect of this should be to admit into the masterships of the upper schools a class of men with low habits and low ideas, like the teachers of poor schools in his own country. No such thing; its effect is to give Scotland, for her very lowest schools, men of high ideas, and men, if not possessing, capable at least of forming, refined habits; and to banish creatures of the type of the English pauper-pedagogue to their own proper places, as hewers of wood and drawers of water for society.

Let it not be thought that my imagination is carrying me away. I do not mean to say that all Scotch schoolmasters, or even a majority of them, are such men as I have described; but I do say, that a goodly number of them are; and every man who knows anything of the literary history of his country, will corroborate my statement. This is enough for my purpose. No man can deny that a considerable number of the Scotch parochial teachers, and other teachers of the same class, have been for several generations men of talent and education; that, having, in those humble spheres proved themselves fit for higher stations, they have had their claims acknowledged by their country, have been placed at the head of our most distinguished academies, or have attained the ease and dignity of university "The consequence is," says a leading English journal, "that a considerable portion of the schoolmasters by whom the children of the poor are taught in Scotland, are, in education, in manners, and in sentiments, gentlemen. We could produce a Scotch parish schoolmaster who is in every way fitted to associate with any peer in Britain, and who, in point of fact, is a frequent and most acceptable guest at the tables and in the drawing-rooms of the first people in his neighbourhood. We could name a gentleman who, soon after taking his degree in Arts at a very celebrated Scotch University, was appointed schoolmaster to an hospital or alms-house; who, while he filled that situation, associated with some of the most eminent men of the day; and, as a member of the same literary society, read his paper, in his turn, with philosophers whose fame was sounding throughout Europe, and criticised their views as freely as they did his; yielding them due respect and courtesy, of course, but receiving equal courtesy in return.

"Nothing of this sort can possibly happen in England. Who has ever heard of an English parish schoolmaster dining with the squire and the rector, and received in the drawing-room, both by family and by guests, at least as cordially and as familiarly as the curate of the parish, or as the lieutenant commanding a recruiting party in the adjoining town? Who has ever heard of a schoolmaster of a poor-house in Oxford or Cambridge taking a part in some local literary or scientific association, along with Arnold and Whately, discussing questions of philosophy and science with Peacock and Whewell, or questions of politics and political economy with Mr Malthus and Professor Smythe?

"We must not be misunderstood. We have no intention of conveying the idea that all the parish schoolmasters and poor-house schoolmasters in Scotland, or any very large proportion of them, are such accomplished gentlemen and men of letters as the two individuals to whom we have alluded. But we do say, that these cases, though rare, are very far from being unique; and that such men would never have engaged in the occupation, if it had not been one which was for the present respectable, and which opened a way to future preferement."

Why, then, are there not more men of this stamp filling the masterships of your common schools? Why are there complaints so loud and frequent of the inefficiency of parish schoolmasters? When it is an undoubted fact that these situations have attractions for men of high education, talent and energy, what is the evil influence that generates the drones and dunces?

The answer is easy:—more than two-thirds, probably not less than three-fourths, of the population of Scotland, are by law excluded not only from all the highest places in the profession, but from all public situations connected with education except a few about the middle of the scale. We agreed at the outset to forget for a little the sectarian character of the schools and universities, and to speak of them as if they still retained that national character which was given them by their founders; but the time is now come to look at the sad reality.

It is evidently the public interest that, when a school is vacant, the candidates should be numerous—(1.) Because there will be a greater probability of finding a highly-qualified man—(2.) Because the competition will be keener. The vacancy has not been unexpected; those who intended to be candidates have been exerting themselves for months. One has been rubbing up his Latin; another has been zealously studying arithmetic and algebra; a third has been anxiously trying to find out the best methods of teaching, and to accustom himself to practise At last the day of decision comes, and of course one only, out of a dozen or two, is successful. The others go away comforting themselves that some other opportunity will soon occur for enetring the lists, and resolved to be better prepared for the coming conflict than they were for the past. Assuming that in both cases there is an honourable and impartial decision, it will make a great difference, both to the individual school, and to the country at large, whether the number of candidates have been twenty, or only five. In the former case, the particular school has got the best man out of twenty for its master; in the latter, it has only got the best man out of five. Perhaps he who is the best of the five, would also have been the best of twenty—this is possible; but the same person, as the best of twenty, will be a better man than as the best of only five. Knowing that he is to have a larger number of competitors, he will labour more zealously in preparing for the competition. Again, if there be only five candidates, there will be only four sent back to prepare themselves for another competition; in the other case, there will be nineteen. Of these, some are already teachers of less lucrative schools; they go back resolved to redouble their diligence, in order that they may obtain a celebrity for skill in teaching like that which secured the prize on this occasion for their rival; or that they may make up their deficiency in some department of knowledge in which the victor was found to surpass them. Others have never taught; they feel that their being untried men was an objection against them; and, in order to remove it, they are ready to accept any situation, however humble, or to open "adventure schools" of their own, if they find a promising field; present emolument is a secondary object. And (to cut short this illustration) the fag-end of the candidates—the two, or three, or four lowest on the list—have been taught the measure of their own pretensions; they know the sort of men they would have to encounter in any future contest, and see that they have no chance; they turn aside into other employments, and leave the great work of education to their abler competitors. Had there been only three or four unsuccessful candidates, the sorriest would have had some prospect of success on another occasion.

Therefore, in a country where the way is open from the humblest village school to the highest university chair, and where the faithful and efficient discharge of the duties of each lower situation is the surest means of rising to the step next above,—it is plain that a large competition for the higher and middle-class appointments must be most beneficial to the education of the humbler classes. 1st, It will increase the efficiency of the lower schools, both by driving away bad teachers, and by stimulating the efforts of the good; it will promote the health and fruitfulness of the scholastic tree, both by lopping off rotten branches, and by giving a salutary stirring to the roots. 2d, It will increase the number of lower schools, without a farthing of expense to the country; in one place, an unsuccessful candidate will open an "adventure school," not so much for the immediate profit it will bring, as for the sake of making a little reputation for himself against the time when some public situation shall again become vacant; in another, a benevolent individual, whose neighbourhood is scantily supplied with education, induced by

the facility of obtaining a good teacher, sets up a school of his own, the mastership of which comforts a disappointed candidate till his turn for preferment comes round; in a third, some farmers and tradesmen, far from the parish school, have long felt that it would be desirable to have a respectable teacher within their reach, and new, by this competition, half-a-dozen eligible men have been brought to their door; one of these is engaged, and soon gets up a flourishing school in what had been deemed an unpromising locality: his income is but a pittance; yet waste not your pity on him,—in due time he is amply paid for his labour by a flattering invitation to the adjoining burgh school, where he is on the highway to Ayr or Perth—to the Dollar Institution or the Madras College, St Andrews—to the High Schools of Glasgow and Edinburgh, with the vision of a professorship dimly seen in the background.

The greatest practical mischief done by the sectarian exclusiveness of the schools and universities, is that it restricts this competition to a fraction of the population. Whatever talent or energy, whatever literary ambition, love for education, and aptitude for teaching, there may be in the various seceding and dissenting communities, is all but completely lost to the educational service of the country. Open the masterships of the parish schools to the aspiring and educated young men of the Free Church, the United Presbyterian Church, and the other denominations of Christians, and you will immediately have a large increase to the number of candidates for every parish school that becomes vacant; not that the parish schools themselves are (generally speaking) so great an attraction, but because the burgh schools, and many of the foundation schools,\* are already open, and the surest and shortest road to these more agreeable and more lucrative situations would be through the former. But nothing short of opening the universities will give the country the full benefit of having opened the parish schools. The highest order of seceding and dissenting talent will not betake itself to teaching, so long as it is shut out from the highest prizes in the profession. Consequently, if the parish schools be opened, the universities remaining exclusive, there will be but a partial increase in the number of candidates, and but a slight elevation in the standard of qualification. Only a small increase will take place in the keenness of the competition, and but comparatively a small increase in the efficiency of the schools. There will be comparatively few so anxious to get into the profession as to make openings for themselves by "adventure schools;" and comparatively few cases in which the excitement and interest raised about the matter, will lead to the erection of new foundation schools,\* or the establishment of permanent or temporary supplementary schools, such as have been described above. But open the universities and schools; tell the student youth of Scotland that their way to the highest literary offices their country has to bestow, runs upwards from her rustic seminaries, through the academies and high schools of her towns and cities, and that no sectarian distinctions will pamper one class while they expel the others,—then will you see not only an immense improvement in the efficiency of existing seminaries, down to the very lowest, but also a spontaneous school-extension far more healthy and far more effective than ever could be produced by parliamentary grants and government boards.

I have hitherto spoken only of the good that would be done to "common schools:" but there would be a not less sensible benefit conferred on the higher

<sup>•</sup> Thus I designate, for brevity's sake, seminaries founded by private bequests or donations, and by public subscription.

seminaries. The patrons of these institutions would have a higher class of men to pick from; and, what is the most important point of all, men of tried skill and efficiency.

I am fully aware of two objections that will be urged against these doctrines.

I. It will be said that university appointments are seldom bestowed on schoolmasters—too seldom to produce the effects I expect from their being thrown open to all. I know it, and I regret it; but I contend that this great evil will spontaneously and necessarily be rectified by the desectarianising of the schools and colleges. In the first place, schoolmasters will be a higher class of men, and a larger proportion of them will have strong claims on university chairs.\* Secondly. patrons of universities will come to understand their duties better, and will set a higher value, than at present they seem to do, on skill in teaching. A little more experience will cure them of their Anglomania, if they be not already cured; English talent will find on Scottish soil the most perfect fair play, but nothing There will be an end of the "flunkeyism" which has too often preferred an Oxford or Cambridge man merely because he comes from those costly seminaries which are frequented by lords and millionaires, where the learning is, no doubt, more massive than in the Scotch Universities, but the education certainly far inferior. Electors will no longer suffer themselves to be dazzled by a candidate's fame as a discoverer in science, or his reputation as a man of vast learning: they will look more to his power of communicating his stores to others; and, most of all, they will anxiously inquire about his skill in training young men to those habits of independent thought and that ardour in the pursuit of knowledge, which will make them the discoverers and the massive scholars of the succeeding generation. That a professor should be a scholar is no doubt important; but it is ten times more important that he should know how to make scholars.

It will perhaps be said, that this principle of selecting professors from the ranks of the schoolmasters, would exclude from university appointments young men of the upper and middle ranks of society. Why should it? A prince of the blood who enters the army or navy, must serve as an ensign in the one case, and as a midshipman in the other. The son of an English duke who hopes to be a bishop, enters the church as a curate: why should not the son of a Scotch laird, or banker, or merchant, or advocate, who aspires to a professorship, first give proof of his possessing the primary and most essential requisite for the office,—practical skill in that which Dr Thomas Brown so justly calls "the noblest of all arts, the art of education "? Nothing is farther from my mind than to exclude persons born in the rank of gentlemen, from academic chairs; on the contrary, I very much wish that there were even more of such chairs filled by such men. But I would not bate them one jot of qualification for the sake of their gentility. Why should not they, like other men, be first tried in a subordinate position, where failure would bring less discredit to themselves and do less harm to their country? Some will think it a fond and groundless fancy, that men of refined habits and high education should ever be found labouring in country schools; but such people are very ignorant of human nature. I have plenty of additional proofs; but reasoning would be thrown away on such antagonists. All I shall say, therefore, is-" Quid tentare nocebit?" Let the experiment be made: whether it will make our educators a genteeler class of men or not, may be a matter of debate; but there is no room for the shadow of a doubt that it will make them unspeakably more efficient,

<sup>\*</sup> Since these remarks went to press, I have seen the same idea, with a somewhat different application, forcibly stated in Bailie Fyfe's admirable speech on the Tests.—See Scottish Press, January 14, 1852.

and that through the whole range of the professional pyramid, from the school-desk of a fishing hamlet in Argyleshire to the chairs of Robert Simpson and Dugald Stewart.

II. The other objection to which I have alluded is-" What use have we for men of so high qualifications in schools for the poor?" Surely no Scotchman asks that question. But whoever may ask it, the intellectual character of the Scottish people is our triumphant reply. I am old enough to remember the time when the British and Foreign School Society in England, and the Kildare Place Society in Ireland, were still maintaining their controversy with the antiquated prejudice which dreaded popular education. Their standing argument was an appeal to the experience of Scotland. "Scotland," said they, "has an intelligent and virtuous population, because of her ample provision of schools. Give Ireland and England schools too, and the same result will follow." But it has not followed: and why not? Just because the higher mental culture of the Scotch was due, not to the number of the schools, but to the quality of the schoolmasters, of whom a goodly proportion were men of superior education and cultivated minds; by the very contact of whose intellects, independently of school drill, a superior character was impressed on the youth of the country. I am much afraid that, in England, the increase of schools has done very little for the intellectual character of the lower classes; though, as they had previously been horribly neglected, there must have been some improvement; but in Ireland, I know positively that while the Kildare Place Society and the Hibernian Society extended school instruction, they deteriorated intellectual education. More children were taught to read and write; but fewer became intelligent men and women. And the reason is "neither far to seek nor ill to find." Before the Kildare Place Society began its operations, a large number of the country schoolmasters were students for the Presbyterian ministry in the north, and for the Roman Catholic priesthood in the south. The latter were extensively read in the Latin classics; had tasted the elegance of Horace, and "fathomed Tully's mind;" the former had sat at the feet of Dugald Stewart and Playfair; or had passed through the plastic hands of Jardine, and drunk in with rapture the inspiring prelections of Young. To enable them to return to college, they gathered the children of the neighbourhood into a barn or a vacant "cottar-house," and taught,-rudely and unskilfully, perhaps, but ardently and in earnest. Their elder pupils, and the still elder brothers and friends of these, gathered round the studentschoolmaster in the summer evenings, and listened with delight while he retailed to them some portion of the literature and philosophy he had learned. dare Place Society and Hibernian Society came, with most benevolent intentions, but utterly ignorant of the way in which the work they undertook should be done. Their trim school houses rose by the way side; sometimes flower-pots and ivy without; always spelling-books, and slates, and lesson-boards within; but the student-schoolmaster, whose mental culture used to radiate through the youthful community, was gone. He would not be the teacher of a school on which the brand of pauperism was fixed: he would not bow to his shoe-latchet before a patron, nor submit to the dictation of an inspector immeasurably his inferior in every intellectual attainment. Yet these student-teachers were not to be compared, as a class, with the country schoolmasters of Scotland; and that mainly because they had no permanent provision as teachers, and no prospect of preferment for teaching well.

I am not one of those who idolise the Prussian system of education. On the contrary, I have long ago satisfied myself that its value has been prodigiously ex-

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aggerated by the pedantry of travelled men, who will always be talking of the fine things they have seen abroad. But there is one provision in that system, which, though characteristically despotic in its nature, and involving a great blunder in political economy, is yet founded on a sound principle, and aims at exactly the right object. It is thus described by Mrs Porter,\* in her essay on "the Expediency and the means of elevating the profession of the Educator:"-" The improvement in the class of public teachers first began among the upper ranks in Prussia, in consequence of a law enacted by the Government, sixty or seventy years ago, by which no young clergyman could claim a church-living if he had not for some years previously been a teacher in a public school. Before the passing of this law, noble families and persons of influence had always succeeded in gaining the most intelligent of the young clergymen as private tutors for their children,—their influence enabling them to bestow rich church preferment. law was sought to be evaded for a length of time; but the Government at last succeeded in its establishment." I verily believe that whatever is good in Prussian education, chiefly springs from this regulation. It goes on the sound principle, that high intellectual culture is needed in the teacher of the most elementary school; and it takes means of procuring a supply of such teachers for all ranks in society; but university preferment would be a more appropriate reward for the diligent and faithful schoolmaster. Your Lordship will not suppose that I wish for an enactment requiring service in a school, to render a man eligible to a professorship. I had rather leave the whole matter to an enlightened public opinion, and the healthful operation of a free trade in the products of intellect.

I cannot leave this subject without expressing the regret and alarm I have for several years felt at the movements of some well-meaning but mistaken friends of popular education in Scotland, who are systematically labouring to give an inferior class of teachers to the common schools of the country: -i.e., to train persons specifically as teachers for the poor, with an education which makes it impossible they should ever aspire to high literary situations. If these efforts succeed, the education of all ranks will be spoiled; that of the poor will be utterly and hopelessly degraded. For, if there be any difference between the qualifications needed by the teachers of the rich and the poor, it is this—the teacher of the poor needs less learning, but more mental culture and professional skill. No one who has not tried it, can form any conception what it is to explain, fully and distinctly, a dozen consecutive verses of Scripture to a class of children not accustomed to associate and converse with intelligent and well-informed grown people. There are so many new ideas to communicate, so many misconceptions to rectify, so many erroneous reasonings to confute and to replace by sound ones,-the children are so incapable of drawing the simplest inference or grasping the most moderate generalisation,—they have so little generous curiosity and so little power of voluntary attention,—that the man who shall do the work well, must possess a perfect command over the faculties of his own mind, a profound insight into the minds of others, and the power of perceiving instantaneously how each perplexity is to be solved and each false conclusion set right, not by the mere dictum of the master, but by conducting the pupil's mind through a process of correct reasoning. If we require nothing more of a teacher than to make a child read and spell, careless whether he understands what he is about or not, and leaving the culture of his intellect to the chapter of accidents, then indeed a very scanty mea-

<sup>\*</sup> The lady of Mr G. R. Porter, the distinguished political economist, and invaluable secretary to the Board of Trade.

sure of talent and attainment would suffice for an elementary schoolmaster. But if the noble faculties which God has bestowed on his rational creatures, are to be healthfully developed, then the finest talents, invigorated and sharpened by the best education, will find ample scope and worthy objects in the daily work of a village or rural school.

l am happy to find that these views concerning the desirableness and practicability of having persons with the education of gentlemen as teachers of the poor, have been adopted by no less able and influential a man than the Rev. Dr M'Neile of Liverpool, as will appear by the following extract of a speech of his delivered in his own town some years ago. I must premise that the reporters must have caught very imperfectly the diction of the eloquent divine, though his idea is given with sufficient distinctness. Speaking of the sort of services which our country requires in the present day, Dr M'Neile says :-- "He would be the patriot now, who could give a higher tone [station] in society to the teachers of schools for the children of the poor. He would be deserving of his country's praise, who could devise some plan by which the schoolmaster in this line should be elevated into the consideration and respectability of a gentleman. Schoolmasters in other lines rank with the gentry of the country; he, I repeat, would be the patriot, who could devise some plan which, by giving large rich respectable endowments to certain teachers of this description in certain towns of the country, or by lodging prizes on the wheels of the profession, should make the profession an object of desire for men of education." Now, this which Dr M'Neile so earnestly desires for England, Scotland already possesses, and has attained to it by a far simpler and more natural method than that which he suggests. Those to whom she owes it, certainly deserve, as Dr M'Neile states, to be regarded as her truest patriots. And if the education of her lower classes has of late been deteriorating, it is because the plan of those good and wise men has in spirit been departed from. Yet there are men who would depart from it still farther,—who hope to raise their country by going still deeper into the course that has lowered her,—making the teachers of the poor a distinct and inferior class. There could be no greater mistake. The only way in which she can recover her lost ground, is by returning to the noble principle on which her former pre-eminence was founded, and expanding it to dimensions proportionate to the increased intelligence of the age. Let all the talent of christian Scotland compete for the highest literary prizes in the country; and let the teachers of each higher grade be looked for chiefly among those who have acquitted themselves well in the lower grades. I say "chiefly," because it would be most impolitic and most Prussian-like to tie up the hands of electors so as to prevent them from securing the services of a man who in some other way had proved himself an efficient teacher; still less would I confine their choice to men who had proved their skill on Scottish ground. Such absurd restrictions would have excluded Mr Pillans and Dr Schmitz from the High School of Edinburgh,—and from the mathematical chair in Glasgow, the late Dr James Thomson, than whom no man, except Jardine, ever did greater service to the university.

The bills which your Lordship introduced in the last two sessions of Parliament, had for their object to DESECTARIANISE, IMPROVE, and EXTEND the national schools of Scotland. No man wishes more ardently than I do to see all these three objects accomplished, in the most effectual manner and in the shortest possible time. But the old maxim—" Never do more than one thing at a time"—is not less important to the statesman than to the tradesman. The great generals of all ages and countries have gained their victories by throwing as great a force as possible on a single important point. Now, my Lord, I have full confidence in your can-

dour and in your single-minded public spirit,—therefore, I am not afraid of offending you, when I state frankly that the attempt to carry our three points by a single effort, seems to me an error in tactics which can never end otherwise than in defeat; and that, in both bills, the political economy of the question has, I think, been altogether overlooked. Both proceeded on the assumption that the abolition of sectarian monopoly will produce no improvement in the quality of the article, and no increase in the supply. Now, I have demonstrated that as soon as the existing restrictions are removed, or even modified so as to admit all men of evangelical sentiments, the increased competition will give rise to a very great spontaneous improvement in teaching, and a very great spontaneous extension of schools. But this result can only be obtained by opening the universities and schools together. The proposal to open the latter alone, is another instance in which the surest principles of political economy have been neglected. If I had no other reason for opening the universities, I would open them for the sake of the schools. Nothing short of making the highest literary situations open to all, can produce that large and keen competition for the lower ones from which the spontaneous improvement and extension I have described may be so confidently expected. Whether that improvement and extension will do all that the country needs, may admit of debate; but no intelligent and candid mind can doubt that they will do a great deal. Then, why legislate as if we were sure they will do nothing? Why not first abolish the monopoly, and let the principle of free trade have full swing, so that we may see whether there will really be a deficit; and if any, how much? Why not ascertain what the wants of the country are actually to be, before providing for them? Some of the ablest and worthiest men in the country are persuaded that if the schools and universities were opened, the greater part of the present deficiency would be supplied by the spirit of free trade, and the rest by the spirit of christian benevolence. For my part, I decidedly agree with them. And I do not ask those who differ with us, to give up, or even re-consider, their own views. All I ask is,—"Go on with that part of the work in which we can co-operate with you; and when our joint efforts have carried this one great reform, experience will soon bring about an amicable settlement of the questions on which you and we are now disagreed. Perhaps it will confute our opinion, and bring us over to yours,-perhaps it will confirm our anticipations; and then I am sure you will most cordially rejoice. You will rejoice to find that there is more vitality in the principle of free trade, and more christian benevolence in Scottish hearts, than you had expected."

I will make but one experiment more on your Lordship's generosity and forbearance. Both bills seem to me to be founded on too low an estimate of the talent, the intellectual culture, and the refinement of taste, which it is desirable and practicable to have in the educators of the poor. The masters whom these bills contemplated placing over primary schools, were not to be men ennobled by a liberal education, and entitled to aspire to literary fame and high situations, the Ruddimans, and Adams, and Carsons, and Thomsons, of a future age. But the services of such men may still be secured for the children of peasants and labourers in your country parishes,—for the children of artisans, factory-people, and even paupers in your towns, if there be no divorcing of the lower seminaries from the higher. And if the highest seminaries be opened along with the lower, the supply of such teachers will be abundant, especially if the minds of electors be thoroughly indoctrinated into a right apprehension of the paramount importance of skill, not only in teaching, but in educating.

I have dwelt on the importance of doing only "one THING AT A TIME." B

there is an equally important maxim, which enjoins us to " DO NOTHING BY HALVES." To open the schools without opening the universities at the same time, would be to violate this rule. I have shown above, that to open the schools without opening the universities, would do the schools little or no good. It would bring into the competition for masterships, only third-rate and fourth-rate dissenting talent; or if a candidate of higher mark turned up here and there, he would be a man with whom teaching would be but a temporary object, and who, therefore, would not give his whole soul to the work. To open the universities, the schools remaining exclusive, would of course be of no use to the schools: so far as they are concerned, matters would remain as they are. To the universities themselves it would do very little good: conscientious Dissenters and Seceders would still be debarred from entering the profession of teaching, except at a point so high as to be within the reach only of the few persons whom peculiarly fortunate circumstances had furnished with extraordinary opportunities of making their qualifications known. Dissenting candidates for university chairs would therefore consist chiefly of men who had been fortunate enough to leap into some of the higher schools at once, or who had never taught at all. Every literary Scotchman knows that unspeakable damage has been done to the education of the country, by filling university chairs with men untried in the art of teaching: the risk of other appointments of the same unfortunate character would be but partially diminished by a measure opening only the universities themselves,-or, indeed, by anything short of a complete desectarianising of all the educational institutions of the country. I have predicted important results from giving full swing to the principle of free trade,-but then it must have room to swing in: we must " Do NOTHING BY HALVES."

The opening of the schools and that of the universities depend on the same principles. Suppose the opening of either carried, the very same battle would have to be fought over again, and a new delay would arise. Enemies but partially defeated would defend their last stronghold obstinately; friends exhausted with the former conflict would be less easily brought up to the second. Besides. I find there are two classes of persons completely agreed in opinion, that both schools and universities should be opened; but one more anxious for the schools, the other more concerned about the universities. Each party claims precedence for its own favourite object: neither seems to see that the objects are not two, but one;—that the same arguments are to be used, the same sophisms to be refuted, the same corrupt influences to be resisted and overthrown. If a movement is made for accomplishing either half of the work, those who are more anxious for the other half, hold back, or aid languidly. It is therefore of the utmost importance, that both should get rid of the optical illusion which has made their one common object appear as if it were two. The cause of this illusion seems to be. that the question of desectarianising the parochial seminaries has been mixed up with that of extending them,-two things which are as really distinct, as the opening of the schools and the opening of the universities are really one.

The mind of the country is fully ripe for opening the schools and universities,—so far, at least, as to admit all men holding the essential doctrines of Christianity. In such a demand all Seceders and Dissenters would join as one man. It would be supported by all the right-minded men in the Established Church, not only for the sake of doing justice to their brethren of other denominations, but even more for the sake of doing justice to their country, whose education and literature are so ruinously affected by the exclusion of more than two-thirds of her population from serving her in these departments. But go further, and you immediately in-

troduce dissension into our own camp. The mind of the country is not ripe for a school extension bolstered up by parliamentary grants, and managed by a government board. To a large and increasing portion of the talent and patriotism of the country, such boards seem inconsistent with the spirit of our free constitution; and such grants, not only a useless but a pernicious waste of public money,-pernicious to the cause of popular education, and sure to arrest, or at least greatly delay, its improvement. But even if we were all agreed that such a measure is safe and salutary, it would not be easy to agree on the arrangements it involves. These arrangements are very complicated. They require the adjustment of many clashing interests,—a far-seeing provision for practical difficulties,—an almost prophetic perception of future abuses,—a distinct presentiment of social changes of which we, in 1852, dream as little, as did the men of 1707 of the Reform Bill or the Disruption,-of steam-ships or electric telegraphs. No wonder that there should be diversity of opinion; no wonder that wise men should pause, and confess that they cannot see their way. Those who are least afraid, are, as usually happens in such cases, the very persons who know least about the matter. Those who think they see the whole thing clearly, are looking upon a mirage,—those who fancy they are guided by the pole-star, are following an ignis fatuus.

In such circumstances, surely the wise course is, not to press those points on which there is diversity of opinion, nor to wait indefinitely for a time when opinion shall be harmonious on all points; but to do, at once and completely, that on which all educational reformers are agreed, and which, when done, will serve materially to clear up the difficulties that embarrass the other parts of the

subject.

"But the means of education," I have often been told, "are fearfully deficient, and this destitution is fraught with many grave dangers to the country, which will brook no delay; we must have school extension at once; your plan would lose much time." No such thing, I reply—it will gain time. Such is generally the result of adhering to the maxim, "One thing at once;" and your Lordship must be familiar with the proverb which says that injudicious haste (I anglicise the Scotch epithet) "comes nae speed." So it has happened in the present case. I am fully persuaded that if the efforts which the National Association has expended in endeavouring to enlist public opinion in favour of their at once defective and redundant scheme, had been employed in expounding and advocating a well-considered measure for opening both schools and universities, it would have been carried ere now, and we should have been at this moment rejoicing in the first movements of a school extension, natural and healthy, buoyant and expansive. Scotland been properly appealed to on the simple question of the emancipation of her national seminaries, she would have demanded it with a voice so unanimous and so loud as to secure the immediate compliance of the Legislature. But as to government grants for school extension, and government boards for making schools more efficient, be they right or wrong-salutary or mischievous-calculated to promote education or to mar it, they cannot be had at present; the opinion of the country is divided about their principle; the opinion of those who approve their principle, is divided about their details.

I have been told that my plan does not go far enough. But that is nothing to the purpose. Farther at present we cannot go; and the question is,—shall we take this step (which we are sure is a safe one) now while we can, and a second, perhaps a third, when we can agree on what it is to be; or shall we stand where we are, whining like spoiled children, and refusing to stir until we are allowed to take the whole distance at a leap? And then, what if we should leap into the

mire—the jobbery of a government board, and the national degradation of a pauperised school system?

Such are my views of the course of action which will best serve the cause of educational reform; DESECTABLANISE first, and attempt nothing till that is done. Then IMPROVE and EXTEND by the help of the new vital energy which your emancipated schools and colleges will possess. By what ulterior operations we may render this new power most effective for promoting the improvement and extension we desire, it does not belong to this stage of our inquiries to discuss; but I shall take up the subject in its proper place. The questions which now demand our attention are—On what principles ought a desectarianising measure to be founded; and, What ought to be its provisions? To the former of these points I shall address myself in my next letter.—Meanwhile, I am, &c.

#### LETTER II.

PRINCIPLES ON WHICH A MEASURE FOR DESECTARIANISING THE SCHOOLS AND UNIVERSITIES OUGHT TO BE FOUNDED.

My Loap,—In my former letter I have shown, that the sectarian character of our schools and universities is ruinous to the highest interests of Scotland,—a blight and a canker-worm to her otherwise admirable system of public education. I have also shown that the removal of this incubus from the schools and universities ought to be simultaneous; and that, without this, any attempt to improve and extend popular education, would only accelerate and aggravate the degradation into which it has for some time been sinking.

And now comes the practical question, How is this to be done? On what principles shall a measure for desectarianising our schools and universities be founded, and of what provisions shall it consist?

Before a physician will prescribe for his patient, he endeavours to form a precise conception of the nature and cause of the disease. The quack takes no such pains. He observes some prominent symptom, and fancies that in striving to repress it, his whole work will be done. We must imitate the philosophic physician: we must inquire what it is that gives their present sectarian character to our schools and colleges: in no other way can we learn how to effect a radical cure by the mildest possible means. We must not, like the quack, take a single glance at the surface, and say, "Oh! desectarianising just means abolishing the tests. You have only to do away with the subscription to the Confession of Faith, and your object is accomplished." For the tests are not the only element in the sectarianism we would remove; and subscription to the Confession of Faith is only one of "the tests."

In order to understand the whole subject, we must attend to the distinction (too generally overlooked) between the restrictions which exclude so large a majority of Scotchmen from educational offices; and the tests, which are one means of enforcing their exclusion. A restriction is an enactment or a regulation which declares, either openly and in so many words, or indirectly and by implication, that only persons of a certain description shall hold the offices to which it refers. A test is something which, applied to a candidate for office, shall at once decide whether he belongs to the privileged or the excluded class, without giving us the trouble of collecting, and sifting, and weighing evidence;—something which, if he is not of the right sort, will at once detect him, as the chemister

detects an alkali by his litmus-paper, or convicts a baker of mixing chalk with his flour, by dropping a piece of the bread into an acid. The sincerity of a converted Jew used to be sometimes tested on the same principle, by asking him to eat bacon. In the case before us, the tests employed are certain oaths and declarations which persons belonging to the excluded classes cannot honestly take, and which the law therefore assumes they cannot possibly take.

I need not remind your Lordship that the laws, whose operation in the present day is to give our national seminaries a complexion so scandalously sectarian, had their origin in no sectarian feeling. However injudicious they may have been,how much soever they may breathe of the spirit of a fierce and semi-barbarous age, -there can be no doubt that they were prompted by an earnest and honest desire to guard the newly-born and dearly-bought liberties of the country against the house of Stuart and the court of Rome. There could be no greater mistake than to regard them as springing from intolerance or bigotry on the part of their framers—on the contrary, they were measures of self-defence against that bigotry and intolerance on the part of others, which had drenched Scotland with the blood of patriots and saints. They aimed at RESTRICTING all educational offices to the trusty friends of that civil and religious freedom, which the two reformations and the revolution had won; and at excluding those who would have done their utmost to influence the rising generation in favour of the restoration of the exiled family, -an event which would have placed the neck of the country once more beneath the feet of an abandoned court, and a profligate, persecuting clergy.

The provisions for carrying this restriction into effect were-

- I. That all persons then holding, and thereafter to be admitted into, offices in the schools and universities, should take the oaths and make the declarations referred to, as tests. These were—1. the oath of allegiance; \* 2. The oath of assurance; † 3. The oath of abjuration; ‡ 4. Subscription to the Confession of
- \* The following is the form in which this oath is at present administered; originally, I believe, it was much longer, and more specific:—"I, A. B., do sincerely promise and swear that I will be faithful, and bear true allegiance to her Majesty Queen Victoria; so help me God."
- † "I, A. B., do, in the sincerity of my heart, assert, acknowledge, and declare, that her Majesty Queen Victoria is the only lawful and undoubted Sovereign of this realm; as well de jure,—that is, of right Queen, as de facto,—that is, in the possession and exercise of the government; and therefore I do promise and swear that I will, with heart and hand, life and goods, maintain and defend her right, title, and government against the descendants of the person who pretended to be Prince of Wales during the life of the late King James; and since his decease pretended to be, and took upon himself, the style and title of King of England, by the name of James the Third; or of Scotland by the name of James the Eighth; or the style and title of King of Great Britain; and their adherents, and all other enemies who, either by open or secret attempts, shall disturb or disquiet her Majesty in the possession and exercise thereof."
- ‡ "I, A. B., do truly and sincerely acknowledge, profess, testify, and declare on my conscience, before God and the world, that our Sovereign Lady Queen Victoria is lawful and rightful Queen of this realm, and of all other her Majesty's dominions and countries thereto belonging: And I do solemnly and sincerely declare, that I do believe in my conscience that not any of the descendants of the person who pretended to be Prince of Wales during the life of the late King James the Second; and, since his decease, pretended to be, and took upon himself, the style and title of King of England, by the name of James the Third; or of Scotland by the name of James the Eighth; or the style and title of King of Great Britain,—hath any right or title whatsoever to the Crown of this realm, or any other the dominions thereunto belonging; and I do renounce, refuse, and abjure any allegiance or obedience to any of them; and I do swear, that I will bear faith and true allegiance to her Majesty Queen

Faith, and a solemn promise of submission to the government and discipline of the Church of Scotland.\*

II. That for certain offices in the universities, ordination as a minister, or at least license as a preacher in the Church of Scotland, should be a QUALIFICATION.

III. That ministers of the Church of Scotland should have, "ex-officio," a large share in the pathonage of the schools in their respective parishes; and that each presbytery of that church should have a certain amount of jurisdiction over the schools within their bounds.

The motive of these enactments becomes apparent on the slightest acquaintance with the political state of Scotland at the time they were passed. The partisans of the Stuarts, though vanquished, were still very formidable, both from their numbers and from their fanatical zeal. All the friends of the revolution were Presbyterians; and all Presbyterians (except a mere handful of Cameronians) belonged to the Church of Scotland. The Roman Catholics and the Scotch Episcopalians were all Jacobites; and it was an object of the last importance to prevent them from instilling their principles into the minds of the young. Whether the legislation adopted for this purpose was right and expedient at that time, we need not inquire. Granting that it was, its continuance now is most impolitic and most absurd. The special dangers of those days have long since passed away, and the circumstances of the country are entirely changed. The race of the Stuarts is extinct, and no rival disputes the title of Queen Victoria. Late occurrences have made the loyalty of Roman Catholics doubtful; but Episcopalians, high-church and low-church (except a few half-crazy Oxford men), are as good "Hanoverians" as their Presbyterian neighbours. The present race of Presbyterians cherish a still more intense and more unqualified attachment than their fathers to the principles that placed the House of Brunswick on the throne; but the great majority of them have seceded from the Church of Scotland.

"In these altered circumstances, what possible excuse," one naturally asks, "can there be for keeping up the old restrictions? An insurrection may justify a temporary suspension of the Habeas Corpus Act, but not its permanent repeal." The answer (such as it is) that is usually given to this question, runs as follows:

—"Other perils not less formidable, though from the contrary direction, threaten

Victoria, and her will defend to the utmost of my power, against all traitorous conspiracies and attempts whatsoever, which shall be made against her person, crown, or dignity; and I will do my utmost endeavour to disclose and make known to her Majesty and her successors all treasons and traitorous conspiracies, which I shall know to be against her, or any of them; and I do faithfully promise, to the utmost of my power, to support, maintain, and defend the succession of the Crown against the descendants of the said James, and against all other persons whatsoever; which succession, by an Act intituled "An Act for the further limitation of the Crown, and better securing the rights and liberties of the subject," is and stands limited to the Princess Sophia, Electress and Duchess-Dowager of Hanover, and the heirs of her body, being Protestants. And all these I do plainly and sincerely acknowledge and swear, according to these express words by me spoken, and according to the plain and common sense and understanding of the same words, without any equivocation, mental svasion, or secret reservation whatsoever; and I do make this recognition, acknowledgment, abjuration, and renunciation, and promise heartily, willingly, and truly, upon the true faith of a Christian; so help me God."

\* No precise form, I believe, is prescribed for this declaration, but it is usually nearly as follows:—"I do acknowledge, and profess, and subscribe to, the Confession of Faith as the confession of my faith; and I will practise and conform myself to the worship presently in use in the Church of Scotland, and submit myself to the government and discipline thereof, and never endeavour, directly or indirectly, the prejudice or subversion of the same."

us in the present day. If we need no longer fear Jacobitism and slavish superstition, yet we are in very serious danger from their opposites, socialism and infidelity. There are among us many Deists and Atheists. There are also many persons who would demolish the constitution, subvert the throne, and set up an unmixed democracy. The old restrictions, if strictly enforced on the one side and honestly submitted to on the other, would exclude such persons." True-but in the first place, they would exclude at the same time multitudes of the most orthodox Christians and most devotedly-loyal subjects, amounting to more than half the population of Scotland; and secondly, even this very questionable result hangs upon an "if." To sacrifice more than sixty per cent. of the talent and piety of Scotland, is a fearful price to pay for the exclusion of perhaps one per cent. of infidelity, even if that object were gained. But gained it is not. To men of high religious principle, who differ from the Established Church on some single point of ecclesiastical polity,—to loyal men who would shed their blood in defence of the constitution and the house of Hanover, but who think that the oaths involve an unqualified approbation of the ecclesiastical as well as the civil part of the revolution settlement, these restrictions are a wall of brass-to infidels, and red republicans, and Jesuitical Oxonian Jacobites, they are a fence of gossamer. case of the parish schools, they compel an external conformity to the Church of Scotland; in the case of the universities, even that paltry result is not secured. This has been most convincingly proved a hundred times over; yet the public mind is not satisfied; the desectarianising movement has met with a comparatively feeble support. It would be uncandid to ascribe this wholly to bigotry on the part of Churchmen, or apathy and want of public spirit on the part of Dissenters :--it is in a great degree owing to the fact, that no measure for opening our national seminaries which has hitherto been proposed, commends itself to the understanding and conscience of the country.

Nobody can deny, that in the Established Church of Scotland there are many men whose generous sentiments and catholic spirit would gladly open both schools and universities to their brethren of other denominations, if they saw how this could be done without admitting at the same time those who are the mortal enemies of all Christianity. It is equally certain that the great body of the Free Church, and a large proportion of the members of the United Presbyterian Church, though feeling keenly the wrong and insult of their own exclusion, share in the misgivings of their Established brethren with regard to the removal of all restrictions, and generously regard it as a smaller evil to remain shut out themselves, than to have infidels let in along with them. It is to no purpose that we demonstrate to such persons the utter powerlessness of the present law to exclude infidels of the worst description. They reply-" Very true; but there is at least a recognition of the principle that religious character is a necessary qualification for the office of a teacher; and there is an attempt to demand it—an inefficient attempt no doubt, and made in so bungling a manner as to exclude the very persons it ought of all others to admit: but, bad though all this is, we think it would be still worse to make Deists and Atheists legally eligible to the most important positions in education, and recognise them formally as fit to be trusted with the formation of the rising mind of the country. Show us how this may be avoided in removing the existing restrictions, and we will heartily join you; -till then, we will

Than fly to others that we know not of."

existing restrictions, not their total abolition. Whether such an abolition would or would not be right and safe in its principle, it is a thing which at present cannot be attained:—the public mind is not prepared for it, but is prepared for so large a relaxation as would produce all the beneficial effects of abolition without any of those dangers, real or imaginary, with which it is associated in the minds of a numerous and deservedly influential portion of the community. That important class could not, without a serious compromise of principle, consent to an abolition of all restrictions; but those who wish for a complete abolition may, without any compromise of principle, join in demanding a relaxation as a step in the right direction, stating openly, if they choose, that they would prefer going farther, and will when they can. These two classes, united and co-operating, would be irresistible.

Let us now consider what amount of relaxation ought to be demanded, and what are the provisions by which that amount and no more may be gained.

In order to solve this problem, we must look a little more minutely at the provisions whereby it is attempted to enforce the existing restrictions. Let us begin with the tests.

The original intention of these tests may be dismissed as a matter belonging to the historian and the antiquary; what we have to do with is the professed object of those who would now retain them, viz., to exclude disloyal persons and infidels. Now, it is notorious that in this they have totally failed. David Hume offered to take them; and they have been actually taken by men not much less objectionable. Deists and Socinians have been appointed to professorships, and have subscribed the Confession of Faith: men have been masters of parish schools, and sworn the oath of allegiance, who, before their appointment, had corresponded with the French Directory to arrange for an invasion of Britain, and subsequently borne a part in one, at least, of those abortive plots for insurrection which twice or thrice have ruffled for a moment our domestic tranquillity since the overthrow of Napoleon.

Nor can we wonder at this result, when we reflect for a moment on the principle of a TEST. It makes a man witness (and in this case the sole witness) in his own cause. Against a jurisprudence so barbarous and absurd, it is useless to argue. Try how it would answer in other cases. A man claims an estate under a document purporting to be the will of the late owner: leave the whole to his own oath-call no witnesses to prove the handwriting of the deceased-ask no proof of his sanity, or of his not having been under undue influence-if the claimant swears the will to be a genuine one and fairly made, let it suffice. A man is charged with murder: trouble not the magistrates with precognitions (is that the word?)—trouble not the Lord Advocate with summoning witnesses, and all the rest of it-just let the suspected party declare, on oath, whether he is innocent or guilty. In like manner, in the case of educational appointments: a candidate for a professorship or for a school is suspected of being a drupkard or a rake : never mind—make no inquiries, seek not for the testimony of others—elect him first. and then call on him to swear to his own sobriety and purity of life. And even with regard to literary qualifications-relieve candidates from the trouble of collecting testimonials, and electors from the labour of reading them-elect a man first, and then put to him an oath or solemn declaration that in knowledge of the subject or subjects to be taught, in skill as a teacher, and in all other respects, he is fully and eminently qualified to fill the office. Pretty securities these would be for the literary and moral qualifications of our schoolmasters and professors! Yet not a whit less absurd is it to make a man's own declaration, or even

his oath, the sole ground of our confidence in his loyalty and orthodoxy. It will be universally admitted, that loyalty ought to be regarded as a qualification for these offices, and all but universally, that a certain amount of orthodoxy ought also be required. But these qualifications, like all others, ought to be ascertained prior to election, and from the testimony of disinterested persons. To substitute tests for this natural and rational mode of proceeding, is to bring us back to the barbarism of the middle ages, when the superstitious idea still prevailed, that if a man swore falsely, some immediate outward judgment of Heaven would fall apon him. In those days, every man who believed in a God and a Providence, believed also that God must, and certainly would, inflict sudden and visible vengeance on the perjured man. Hence to doubt what a man swore (if no such manifestation of Divine wrath followed) was held Atheism, or, at least, blasphemy. The same principle gave rise to trial by combat, and the ordeal, and the "test" for distinguishing a murderer, furnished by the certainty that if he touched the corpse of the murdered man, it would spout forth blood. Those who held such views were consistent in regarding an oath as an infallible " test" of the truth. But now, when this superstitious notion has given way to more rational, more scriptural, and not less solemn ideas on the subject, nothing can be more irrational than to regard an oath, or a solemn declaration equivalent to an oath, as a "test." In fact, these tests are not a barrier, as they profess to be, but an open door, whereby the worst enemies of religion and social order may enter the citadel. By rendering a man's admission dependent on his taking a test, the unprincipled and regardless have the whole matter in their own hands; and he who, under almost any other arrangement would be excluded, walks in triumphantly through the tests. Verily a set of educational institutions so fenced, is a paradise of knaves.

Let us now see how this state of the law affects honest men. We shall begin with the least objectionable test of all,—the oath of allegiance—"What does allegiance mean?" says one man, - overscrupulous your lordship may think him, but I am sure you will respect his scruples. "Is the word used in the sense in which Palcy has explained it, or in the sense in which it was understood by those whom Paley's explanation so mortally offended? Does it mean merely civil subjection? or, do I by professing it, solemnly call God to witness that I approve the whole constitution in its complex character, ecclesiastical as well as civil." It is vain to bid such a man form his own idea of what allegiance ought to be, and take the oath in that sense. "No!" he replies; "an oath must be taken animo imponentis; and I cannot swear it until I have a distinct explanation from competent authority of what the party requiring the oath will consider me bound to.\* If he and I attach different meanings to the oath, I shall be swearing with an equivocation or a mental reservation, which is perjury." A second entertains no doubt, and deems all inquiry needless. "If they will be satisfied with an oath of subjection," says he, "I will take it with pleasure, for I am ardently attached to the constitution of my country, although I do not approve of some of the modifications made on it at, or soon after, the Revolution, particularly those introduced by the 'Act rescissory.' I firmly believe that I am bound, in God's sight, and by His command, to submit to the present order of things, and wait till my countrymen in general, and those who rule in particular, obtain better views of their duty. Therefore, I am ready to take an oath of submission,

<sup>\*</sup> During the present session of Parliament, a member of the House of Peers refused to take the oath of supremacy on similar grounds; though, in the first place, the terms of that oath are much more precise; and, in the second place, he had an explanation which most people thought quite satisfactory, from a high authority.

or subjection. But an oath of allegiance I cannot take; for that would be an acknowledgment not only of the abstract right, but of the Divine authority, of institutions which arise out of a great backsliding from 'Scotland's covenanted work of reformation.' I fully approve of the acts of the Legislature which placed the House of Brunswick on the throne; I believe the right of Queen Victoria to the crown of Britain is perfect; I will support her with my life and goods, against all domestic and foreign rivals, should any arise; and I will give any pledge to that effect that may be demanded of me;—but not more." These two cases, and others of a similar kind, which I will not consume time by developing with the same fulness, show that a man may be a most loyal and devoted subject, yet refuse to take the oath of allegiance.

Some, again, who might take the oath of allegiance readily enough, object to those of assurance and abjuration, as a burlesque profanation of everything sacred. To abjure the rights of an extinct family, and swear to maintain Queen Victoria's rights against the claims of the descendants of a man who has no descendants, seems to these persons to be a taking the name of God in vain,—an act little short of blasphemy, and which no earthly advantage would tempt them to commit. Thousands of Queen Victoria's best subjects, and these the very men whose high and scrupulous moral feeling would make them the most desirable persone to be employed in the training of youth, are thus shut out from educational offices, because they are required to give a pledge of their loyalty, in a form inconsistent with their religious convictions; while, on the other hand, men without one spark of religious feeling, or moral principle, or loyal sentiment, take the required oaths without a twinge of conscience, or a moment's hesitation, and are ready to overthrow the constitution, and subvert the throne, the very next day.

I presume your lordship is aware that the grounds of objection to the oath of allegiance which I have stated, are not imaginary, but have been brought forward and acted upon by eminent men, and important bodies in Scotland. Thus the comparatively small, but highly respectable body, commonly called Cameronians, in the extreme sternness of their Presbyterianism, disown the Revolution settlement, because it established Prelacy in England and Ireland, and departed, in other respects, from the religious basis on which all the affairs of the country were settled at the Reformation. But nothing could be more ridiculous than to regard, or pretend to regard, them on this ground as dangerous persons. The present order of things does not come up to their theoretical standard of perfection; and, therefore, they will not do anything that might seem to imply a solemn approval of it, or a participation in acts done under it; but they know it to be infinitely better than either the despotism or the anarchy, one or other of which would result from its everthrow; and though worlds would not induce them to take the oath of allegiance, because they think that, by doing so, they would homologate all the moral and religious evils they believe to exist in the present institutions of the country; yet were the throne of Queen Victoria assailed by domestic treason or foreign invasion, none would be more forward to shed their blood in her defence than these same ultra Covenanters.\* In like manner, even the Seceders, at their first separation from the national church, regarded the oath of allegiance as inconsistent with the obligations under which they considered themselves laid by the Covenants: and the justly celebrated John Brown of Haddington, in his "History of the Secession," and elsewhere, has temperately and mildly, but very

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<sup>\*</sup> I have read over this passage to one of the most distinguished members of the religious body to which it refers, and he acknowledges it as a correct statement of their views.

decidedly, condemned the taking of it, as inconsistent with Secession principles. Yet every one knows that there never was a class of men more decidedly loyal to the House of Hanover than the Seceders. In my boyhood, an old lady, who remembered Culloden, used to tell me that the Duke of Cumberland, on one occasion, asked what sort of people were the Seceders (who had then newly come out from the Establishment), and what, especially, was the bearing of their doctrine upon politics. "Please your Royal Highness," was the reply, "they are rather a singular people: they will pray for you, and fight for you; but they will not swear to you." The Duke had the good sense to declare himself perfectly satisfied. "If they fight for us and pray for us," said he, "I care not a straw for the swearing." For the last sixty or seventy years, the views of Seceders on these matters have been undergoing a considerable change, in consequence of which, many of them freely take the oath of allegiance. But many of them also retain the old covenanting ideas;—and the Cameronians do so to a man.

The fourth test—subscription to the Confession of Faith with a promise of submission to the government and discipline of the Church of Scotland—though not more vicious in its principle, is, in its effects, more injurious to the education of the country than all the rest, because it does violence to the conscience (if he has one) of every man who is not a member of the Established Church. This test could be taken by more than half of those whom it now excludes, if it were merely an assent to the doctrines of the Church without the promise of submission to her government,—by half at least of those who remain, if it were further permitted to qualify the subscription by excepting a single passage in the 23d chapter, referring to the magistrate's power circa sacra. But of the persons to whom these modifications would make subscription possible, a very large number would still be excluded by the oaths.

The scrupulosity of those who refuse to subscribe a formula from which they differ in one or two comparatively unimportant matters, is often blamed and sometimes ridiculed. "How foolish to stand on such punctilios!" exclaims the man of elastic conscience. "Ay, it is foolish," replies the man of strict integrity; "but who is it that stands on the punctilios? The folly (and worse than folly) belongs to those who will not admit us, their fellow-christians, to secular offices unless we declare our approval of every jot and tittle not only of their creed, but of their ecclesiastical polity, and of the mode of its administration." who disbelieves the whole Confession of Faith yet declares it to be the confession of his faith, does, by that one act (Nero-like), tell as many lies as there are distinct doctrinal propositions in the document he signs: the man who believes it all except two or three propositions, will tell only two or three lies if he signs it: ergo, he is a fool to refuse. What logic! What morality! Your lordship will have more sympathy with the following sentiment, expressed by a strict Calvinist and Presbyterian in refusing the tests. "The points on which I differ from the Church of Scotland," said he, "may be of minor importance; but truth is truth in small matters as well as in great; and I cannot profess, directly by words or indirectly by actions, what I do not believe."

"But these tests," it is urged, "are a mere matter of form—mere articles of peace. It is quite understood that they are taken in this sense. No falsehood or deception is implied in the act; whatever disgrace attaches to it falls, not on those who do it, but on those who require it." To call this a trifling with everything sacred, is to speak of it too mildly. But the men who reason thus are so numerous, that they keep one another in countenance, and it is impossible to make them ashamed. These tests and oaths of office seem to have debauched the morals of a higher

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class, as effectually as custom-house oaths debauched those of coasting skippers and their employers.

I shall only remark further, that all the four tests were originally political. Even the fourth, which seems religious, was mainly levelled against the Jacobites, who would have regarded it as a betrayal of the interests of the exiled family to join the Presbyterian Church. The protection of Presbyterianism had little to do with the imposition of subscription to a Presbyterian creed,—the protection of orthodoxy, nothing. Now, on the contrary, all the four have become religious tests. Tenderness of conscience and ardent religious feeling make men shrink (as I have shown) from taking the "oaths to government," whose loyalty is infinitely more sincere and trustworthy than that of many who swear them as a matter of course, and without the least compunction.

"But if the tests are to be abolished, what security," we are asked, "will you give in their place?" This question is most absurd, after the abundant proofs we have had that the tests are no security at all against irreligion and treason, but furnish, on the contrary, the greatest facilities for introducing the worst sort of infidels and traitors into our colleges and schools. A simple abolition of the tests would give far greater security than we have at present; because (1) it would bring forward a large number of candidates, all orthodox, who are now excluded; and because (2) it would quicken the vigilance of the electors and the jealousy of the public. But I do not mean to propose a simple abolition of the tests. I propose to substitute something for them, that shall not only keep up that protest against infidelity, which, in the former part of this letter, I admitted they may be understood as raising, but shall also furnish some part of that security, in affording which the tests have so utterly failed.

Public opinion, then, demands that loyalty and a certain amount of orthodoxy be regarded as indispensable qualifications in the teachers of youth. This demand we shall satisfy, if, instead of relying for those qualifications on the man's own testimony, after his election, we provide that they be ascertained before his election, by the testimony of others, as is done in the case of literary attainments and moral character; and that schoolmasters and professors shall be removeable for doing any overt act of sedition or treason, or inciting others to such acts by "open and advised speaking," and also for denying or assailing (not only in their teaching, but if you like, at any place and time) any of the essentials of Christianity.

Here two questions arise. The first is, What amount of orthodoxy ought to be required? This question I have considered elsewhere\* more fully than can be done here. Here I must be brief. The one essential doctrine of Christianity is that of a vicarious atonement. This, however, presupposes some other doctrines, which, therefore, must also be regarded as essential, and which require to be separately stated. The list of doctrines thus enlarged will stand as follows:—

1st, The existence and governing providence of God:—2d, The genuineness, authenticity, and inspiration of the Scriptures, and their supreme authority in matters of faith and practice:—3d, The fall of man:—4th, The Trinity, or at least the true and proper Deity of Christ:—5th, The Atonement. Beyond these five points, I see no necessity for going. Some persons with whom I have conversed, think that the first two would be sufficient. My own opinion is, that any person ought to be eligible who holds the first three ("the Scriptures" being explained, in the case of a Jew, to mean the Old Testament); and that a person already in office should be removeable for assailing any of the five. My reasons are, that if we are

<sup>\*</sup> Letters to the Right Hon. T. Wyse on the Irish Colleges Bill. Ridgway, London.

to have any hopes at all for a future life, the fourth and fifth are involved in the third: if man is fallen, he needs an atonement, and He who makes the atonement must be divine. Here and there, once or twice in a generation, we may meet a man inconsequent enough not to see this conclusion, and he may be an able man, a good scholar, and a skilful teacher notwithstanding. But his position is, theologically and philosophically, so untenable, that he can do no harm to others, and is likely to be soon driven from it himself. Yet this inconsequent might do much mischief if he happened to have a fanatical zeal for propagating his own crudities. His pupils might be inoculated with his errors, and—more consistent than their master-might go on to reject the truths he holds. Yielding to the sophistries which impugn the atonement, they would soon be led to deny the fall; and finding these two doctrines so distinctly taught in the Old and New Testament, it would not be long till their aversion to these would impel them to reject revelation altogether; and at length they would plunge into Atheism. stringent rule should be laid down for dismissal than for admission. anxious to avoid excluding our brethren of the stock of Israel. A devout and sincere Jew, who earnestly holds the inspiration of his own Scriptures, and sees that they teach the Fall, can do no harm to Christianity: in fact, he bears a touching testimony to its truth, in the midst of his strange and melancholy un-The second question is, How can a man's sentiments and opinions be ascertained by the testimony of others? He who asks this question for information, deserves a courteous answer; but he who puts it as an objection, either speaks inconsiderately, or thinks superficially, or cavils wilfully. There is far less difficulty about this matter than in ascertaining a man's moral character. His worst vices are practised in secret: but his religious sentiments are always well known to those with whom he associates; he defends them in conversation; he professes them openly if they are good; and if his profession be sincere, he acts according to them. Those who know him, have no difficulty in pronouncing what his opinions are; and if they be sound, he will easily produce evidence that shall satisfy any electors on that point:—if positive proof that they are good be not forthcoming, it may be pretty confidently inferred that they are bad.

But while I thus state what I should prefer, I think nothing could be more absurd than to stickle for any specific mode of coming at our object. All we can really do, is to recognise a general principle for the guidance of electors, and leave the carrying out of it to their fidelity and discretion. If they be discreet and faithful, they will apply that principle according to the peculiarities of each particular case, far more effectively than if they were tied down by specific directions. If, on the contrary, they be unfaithful and indiscreet, no specific directions will bind them; such bonds, like the cords on Samson's arms, will become as flax that is burnt with the fire. If Infidels have an ascendancy in the electoral body, no enactments which the wit of man can devise, will prevent them from electing Infidels. On the other hand, let the electors be men who feel the value of divine truth, let them know that it is not only their right, but a part of their prescribed duty, to ascertain the religious as well as the moral character of candidates, and the appointment of a known Infidel will be as impossible as that of a noted debauchee or a convicted swindler. "What then," I have often been asked, "is the use of mentioning any religious qualification at all in your act of Parliament? Since you yourself admit that every thing depends on the electors, why not leave every thing in their hands? Let them go to the election unfettered, let them choose the man whom, taking all things into account (religion, of course, among the rest), they think best qualified for the vacant office:"-I reply, This is exactly

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what I want. I wish they should be at liberty to take into account the religious as well as the moral and literary character of candidates; i. e., that they should have a clear legal right to do so. The law recognises literary qualifications and moral qualifications—vaguely enough, to be sure, in some cases—but it does recognise them; the public sentiment of Scotland demands a recognition of religious qualifications also; and those who think this recognition unnecessary, will, if they wish to retain any character for good sense and patriotism, be content with such a measure of reform as may be compatible with that demand.

The particular form in which the recognition is made, is of no moment. the five doctrines above mentioned be specified ;-or the first three ;-or the first two. Or let there be a general statement that electors are authorised, and that it shall be their duty, before pronouncing any candidate eligible, to ascertain, not from his own declaration but from the testimony of disinterested and trustworthy persons, that his known and declared opinions are in accordance with the essential doctrines of evangelical religion. Set forth the principle in any form, either by a general statement or by an enumeration of particulars, and christian electors will feel they have a right to act. Keep back the principle, and they will be charged with a violation of trust,—with favouritism, caprice, party-spirit, bigotry, and what not, if they act upon it. Nay, some of themselves may be led, in a high and chivalrous spirit of impartiality, to say, "We have nothing to do with religion here; Mr A. is an Infidel, but, as a man of science, I think him the best qualified candidate, and therefore, though with great reluctance, I will vote for him."\* On the contrary, it is very silly to make much ado about specifying details. band of unscrupulous Infidels will "drive a coach and six through" your most stringent parchment regulations. My preference for a small specified number of doctrines arises from a fear that, without this, sectarian jealousies might be introduced; and that, under cover of a too general statement, undue importance might be given to some of the minor differences which separate evangelical Christians.

"Oh," some one will say, "you are only substituting one test for another; the principle of a test you retain." I reply, that it is a gross abuse of language to call this a test. A test is an act done,† or a declaration made, by a man himself, under circumstances which are supposed to make it impossible that he should deceive thereby: if he holds one set of opinions, he cannot possibly refuse it; if he holds another, he cannot possibly submit to it. It reveals a man's concealed opinions, as certainly as a few drops of infusion of nut-galls reveal the presence of iron in limpid water! As Satan started up in his own shape when touched by the spear of Ithuriel, so will a heretic in politics or religion be at once detected, if you touch him with a test!! I propose to do away totally with this relic of mediæval barbarism and superstition,—to substitute the recognition of qualifications for the imposition of tests,—to lay the responsibility on the electors instead of the elected.

Nobody, as I have already said, will object that loyalty should be a qualification. But I shall be assailed for proposing to recognise religion. My opponents will be partly honest and partly dishonest. Some Voluntaries (religious men, too) will honestly maintain that my proposal violates what they regard as a fundamental principle of Voluntaryism, viz., "That rulers have no right to determine for their subjects what is true and what is false in religion." Now, without raising

<sup>•</sup> This is not a hypothetical case. I have known an elector of decided evangelical sentiments, in an Institution founded on avowed indifference to diversity of religious opinions, act nearly as described in the text.

<sup>†</sup> For example, communicating in a particular church, as was required by the defunct \* Test Acts."

any question about the soundness of this principle, or the accuracy of the terms in which it is expressed, I will only remark, that even if it were essential to Voluntaryism (which it is not), my proposal does not in the least infringe upon it. am not proposing to enact a law excluding even Atheists and Deists. Laws are already in existence excluding them, and along with them better men, who are hundreds of times more numerous. I want to modify those laws, believing, as I do, that their total repeal, if it were desirable, is at present impracticable. If any Christian Voluntary believes that the Christian principle of Voluntaryism requires a fearless opening of all educational offices to infidels of the darkest hue, yet since this cannot be done at present, surely his asking the legislature to remove a part of the restriction, on the avowed ground that there is no use in demanding more, implies no approval of what remains. When I join in a demand for a relaxation with my brethren who cannot go further, nobody asks me to conceal, nobody forbids me to avow, that I prefer a total repeal, and would ask it if I thought it could be obtained. My brethren ask me to go a mile with them: what a monstrous reversal of our Lord's precept it is to refuse them because they cannot go with me twain!

So much for objections on the score of principle. Let us now take a practical view of the matter. I have shown, in my former letter, the mischievous effects of excluding from competition for educational situations more than two-thirds of Scotland. If Voluntaries, Free Churchmen, and the generous and enlightened majority of the Establishment (for I hope I am not mistaken in believing them the majority) will unite in demanding the relaxation I propose, then that competition will be at once thrown open to ninety-nine hundredths of the population. The complaints which I now hear from all quarters of the inefficiency of the parish schools will soon come to an end. Universities will not then be forced to put up with the second-best man on the list of candidates for their most important chairs, because the man whom they would have preferred, and whose services they were anxious to secure, has withdrawn on learning that the tests would be enforced.\* Hundreds of men of the very most desirable description will be every year giving themselves to the work of teaching, who are at present repelled from it,some because they cannot be admitted into the humblest situations; others because, though they might make their probation in adventure schools or borough schools, yet they disdain to enter a profession from whose highest honours they are debarred.—But am I not beating the air? To close with my proposal will require much less forbearance—or a much smaller compromise, call it which you will—on the part of Voluntaries, than the arrangement lately come to for the settlement of the Annuity-Tax question in Edinburgh; and I cannot imagine that men who showed so conciliatory a spirit on that occasion, will "ride off" on a maggot in this case.

Taking still a practical view of the subject, but in another aspect, I was about to ask what reason there is that Christian Voluntaries should refuse to demand admission to educational offices for themselves, unless they be allowed to demand also the admission of Infidels. But still more would that be beating the air. For I have not met in Scotland with a single Christian Voluntary who would hold an Infidel to be, in practice, eligible as a teacher. "But," say they, "there is no need for a law excluding them; they would certainly be rejected whenever they came forward as candidates. There is no fear that any body of electors would entrust such a person with the education of youth." Now, my Lord, to what does

<sup>\*</sup> This sentence exactly describes two cases which have occurred, within the last fifteen years, in one and the same University.

this amount? "Let us make infidels legally eligible; but let us have a private understanding among ourselves, that we will never elect them." Is this manly? Is it honourable? Is it fair to our unfortunate neighbours who have been given over to the strong delusions of infidelity? Shall we, by the constitution of our public seminaries, invite them to become candidates, though predetermined that, if they do, it shall only be to incur the mortification of a repulse? Could any Christian Voluntary have made such a suggestion, had he been aware of the principle implied in it?

But I have said that I expect a dishonest opposition. This will come from infidels, who strive to hide their hatred to Christianity under professions of admiration for its moral precepts. If these men were honest, they would support my proposal as a step in the right direction. If the complete abolition of restrictions be a right thing, it will be accelerated by the relaxation I advocate; if wrong, it will be rendered hopeless. They have a lurking consciousness that their system can never commend itself to public approval. They foresee that the adoption of my proposal would produce such a union of all Christians in the great work of education, as would be ruin to their own infernal cause: therefore we may expect their most determined opposition, but if we be true to ourselves and our country, we shall triumph over them with ease.

Some people, really liberal, but who have given little attention to the subject, have advised me to confine my attention to the religious tests, and let the oaths to government alone. Nay, some men whom I once thought liberal, have added -"Why trouble ourselves with the crotchets of Cameronians and old-school Seceders? If they will stand on these absurd punctilios, let them take the consequences." To expose all the bad logic, bad jurisprudence, bad political economy, and bad feeling contained in these objections, would require a long separate letter. I can but glance at some isolated points.—1. I have shown already that these apparent political tests have become really religious ones. 2. I have shown that they, as well as the subscription to the Confession of Faith, rest on the demoralising principle of making a man witness in his own cause; and I want to sweep away that atrocious principle, with all its results—I would "do nothing by halves." 3. Supposing the classes whose religious feelings prevent them from taking these oaths to contain no larger a share of high talent, and high moral worth, and eminent fitness for teaching, than we might expect from the ratio which their numbers bear to the entire population (though I am persuaded this would be doing them injustice), a great damage is done to the highest interests of the country by their exclusion. Take a fact or two. In the neighbourhood of Glasgow, there is a parochial school which is good for almost nothing, and another school, supported by private contributions, which is most efficient. One of the patrons of the latter was talking with one of the heritors on the working of the two seminaries. "Oh!" said the heritor, "you have a great advantage over us; you are at liberty to take the best man you can find; our choice is limited to members of the Established Church." The efficient schoolmaster is a Cameronian. The existing laws not only shut out this deserving man from promotion, but inflict an injury on the country, by preventing him from doing all the good that a higher and wider sphere of usefulness would enable him to accomplish. But the wonder is, that such a man ever engaged in the occupation of teaching. The parish that is blessed with his services must be indebted for them to some peculiar circumstances; for the great bulk of those Cameronians who possess such fitness for the work of teaching as his, turn away from it in disgust, because they are denied its rewards. Again, among my own contemporaries at college, were three young Cameronians, one of them my

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class-fellow, the 'others my seniors, who held almost the highest places among the students of their respective years. Two of them I knew intimately; and while I am sure they have been eminently useful in the field in which their talents have been employed, I am persuaded that their proper places, the places for which nature fitted them, but which absurd laws have denied them, were chairs of philosophy. Scotland can never know what she has lost by their exclusion. I could forgive, at least I could endure, all this waste of a country's most precious possession, the genius and the piety of her sons, if any good whatever were purchased thereby. But these tests, resting, as I have shown, on an absurd and barbarous principle, are totally useless for their professed object, while they are positively mischievous in excluding thousands of the best Christians and best subjects in her Majesty's dominions.

To those Dissenters (for such Dissenters, alas! there are) who, in planning measures for desectarianising our educational institutions, make no account of the scruples of Cameronians and Seceders of the old school, but sneer at them as "crotchets," I would say "Is it not exactly thus that the high establishment-party treat your own scruples? And now, because these your fellow-sufferers are few, and because you, without violence to conscience, can make your peace with the strong party on easier terms than they can, you will leave them in that bondage from which you are so anxious to free yourselves. And yet at Evangelical Alliance meetings you profess your love and esteem for them in glowing terms; and some of them have rendered most important services to that interesting society!!"

The tests—the first of the means by which the restriction of educational offices to the Church of Scotland is enforced, have run away with too much of our space. But the others will be more easily discussed.

The second is the requirement that certain offices in the universities shall be filled only by ministers or licentiates of the Church of Scotland. refer to are the Principalty of three colleges (at least) out of six, the professorships of divinity in all, and those of church history (if I am rightly informed) in some. I do not pretend to any knowledge of law; but if the question were tried, I doubt very much whether that construction of the ancient charters on which this restriction rests, would be affirmed by any court. At all events, in desectarianising the universities, the matter ought to be placed beyond the reach of doubt or the risk of litigation. I see no reason why such a man as Dr Chalmers might not have been professor of theology to a university, with a class of young men of all denominations at his feet. No man among the contemporaries of the late Dr M'Crie would have given such lustre as himself to a chair of church history. 4 maintain, therefore, that, as a matter of right, these chairs ought to be open to all evangelical Christians. But I should be disposed, for the present, to waive that right, and allow the Church of Scotland to retain her monopoly of these. Not so with the office of Principal. Let the nominal primarius professorship of divinity which is associated with it in some cases, if not in all, be detached from it; and let such offices be dignified by the occupancy of master-minds of all christian denominations-minds capable of imparting an ennobling impulse to the universities, and, through them, to the country.

The third sectarian feature in the present system, is the patronage possessed by the parish minister, and the jurisdiction exercised by the presbytery. To remedy this I would enact, that all bond fide graduates in arts (not mere honorary ones) of any Scottish university, residing in the parish, and of not less than five years' standing, should be associated with the heritors in the choice of a master, and

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other matters connected with the management of the parish school. If any one would wish to add, as a third element, a committee chosen by the parents from their own number, I should not object. The jurisdiction of the presbyteries I would transfer to these parochial boards, subject to an appeal to a county board, consisting of representatives of the parish boards.

I have now, my Lord, stated the PRINCIPLES on which I humbly conceive any measure for desectarianising the schools and universities ought to be founded. It is expressed in three words—" desectarianise, without dechristianising." And in advocating this I have purposely taken very low ground: I have argued against the plan of dechristianising, only on the ground that it is not at present attainable in practice. For myself, I think it would also be bad in principle; but on that I have not rested any part of my argument, because I wished to unite all sensible men in support of a feasible and practical measure. Voluntaryism no more binds us to "ignore" the Christian revelation in framing a Bill for Educational Reform, out of deference to a small minority who are infidels, than to ignore the Copernican system in compiling the "Nautical Almanack," because a great majority of our population (including Archbishop Cullen) deride and denounce it. Owen and his followers look on marriage as the great curse of society. Are we not doing as much violence to the sincere, conscientious convictions of these people, in refusing, unless they marry, to hold their children legitimate, as we do to those of infidels, in refusing to employ them as public teachers? The Voluntary principle, rightly understood, simply means, that we are not to use compulsion in raising funds for the maintenance of the ministers and ordinances of religion. by no means requires us to legislate, as if God had never given a revelation to the world. But I have not space to discuss this subject; and can only say further, that I am, &c.

#### POSTSCRIPT.

Since writing the above, I have read the debate in the House of Commons on the late Lord Advocate's Bill. A defeat I expected, and as far back as the beginning of January had predicted it, knowing, as I stated near the beginning of this letter, that the measure was but feebly supported out of doors. But I certainly was not prepared for the ferocious Claverhouse spirit manifested by some of its opponents, nor for the disingenuous sophistry to which others stooped. Nor did I expect, I confess, that the majority would have been so great. But it is quite clear to any man who watches the present current of opinion, that no Bill on the principle of Mr Moncrieff's has any chance of being carried for twenty years to come. On the contrary, I am persuaded that a Bill relaxing existing restrictions without abolish. ing them; and substituting for the barbarous system of Tests a rational method of securing the object of such restrictions as shall remain, might easily be carried in a single session. I cannot flatter your lordship or myself so far as to say that it would disarm opposition. But it would place opponents in a false position. men would have the front to say that such a Bill would "unchristianise" the education of the country. Honest and intelligent opponents of former Bills would at once frankly say-"Ay! this will do; we will not resist a measure of this character." Dishonest opponents, who conceal sectarian bitterness and a tyrannical spirit, under an assumed zeal for religion, will only expose themselves to public scorn if they attempt to urge against the new Bill those arguments which (for I must say what I think) had but too much appearance of justice when directed against its predecessors. Digitized by Google

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#### **ADDRESS**

AT THE

#### ANNUAL MEETING

OF THE

# EDUCATIONAL INSTITUTE OF SCOTLAND,

**SEPTEMBER 17, 1853.** 

By JAMES BRYCE, Jun., M.A., F.G.S.,

PRESIDENT OF THE INSTITUTE;

MASTER OF THE MATHEMATICAL AND COMMERCIAL DEPARTMENT, RIGH SCHOOL

OF GLASGOW.

# EDINBURGH: PRINTED BY MURRAY AND GIBB.

MDCCCLIII.

#### EDUCATIONAL INSTITUTE OF SCOTLAND.

ANNUAL ADDRESS OF THE PRESIDENT, SEPTEMBER 17, 1853.

(From the Educational and Literary Journal No. XV., December 1853.)

GENTLEMEN, -On taking the Chair at your last Annual Meeting, Introduc I endeavoured feebly to convey to you my acknowledgments for the honour you did me in placing me at your head for a season. These expressions I now reiterate, and have to add my best thanks for the ready support which I have received on occasions of some difficulty, as well as for the kind indulgence which you have extended towards my very imperfect discharge of the duties of the office, conferred by your partiality. I must still farther claim your indulgence for a few moments, while I submit, before retiring from the chair, some remarks which seem to me to be suitable to the circumstances in which we now find ourselves, and have been suggested by the events which have transpired during my term of office.

Before, however, taking up the topics to which I purpose to address myself, it may be necessary that I remind you of the understanding which exists among the members of similar societies in regard to addresses from the chair. I refer to the recognised principle of individual responsibility, which is alike applicable to the papers of private members, and the opinions or sentiments which may emanate from the highest office-bearer. The society must be held as to no extent responsible for, and in no degree compromised by, any statements which the President may make, or any opinions or views to which he may give expression. I am desirous of availing myself to the full, on the present occasion, of the latitude which this understanding permits to me, and to use a freedom of speech on which otherwise I should not venture. I trust, that though opinions may be expressed, which may not harmonise with the views of many whom I have now the honour to address, they will yet give me an attentive hearing, and credit for a sincere desire to promote the great object for which we are associated.

Royal Charter.

The Educational Institute was formed, as you are aware, Gentlemen, towards the end of the year 1847; from this date till the obtaining of the royal charter of incorporation, in the middle of the year 1851, the attention of the managing body was entirely given to the perfecting of the organisation of the Institute, and to a careful consideration of the provisions which the charter should embody. was deemed better that the ulterior objects, which had been often put forward as highly worthy of attainment, should not in the meantime be sought after; in the hope that if a charter was granted the Institute would be consolidated, its weight and influence greatly increased, and the chances of a successful career many times multiplied. At first contemplated as the great end, it was afterwards found that it could only be obtained in such a form as to be merely a means or help. The necessity for continued and vigorous action was thus laid upon us; the vantage ground we hoped to reach by one bold effort, could now be gained only by a prolonged and toilsome struggle—a few tamer spirits were disheartened at the prospect, and deserted the standard; the bolder and more hopeful, after a brief breathing space, renewed the contest, determined to win the ground. But you are well aware, Gentlemen, that even that amount of effort which we were disposed to put forth at an early period under the charter, was checked by the allegations openly made and largely credited, that proceedings had taken place irregular in their character, inconsistent with the provisions of the charter, and vitiating our entire constitution. These, in due time, were most satisfactorily disposed of; but the effect meanwhile was to introduce hesitancy into our counsels, and to lead to the postponement of many enterprises. These facts are well known to the members of the General Committee. I mention them now by way of summary, and for the sake of those who have recently entered the Institute, or have not been in regular attendance at the meetings. Your managing body was not, however, entirely idle; some schemes of lesser importance, but long felt to be desirable, were matured, and one of them set on foot. Before the annual meeting of 1852, arrangements were completed for starting an Educational and Literary Journal, under the auspices of the Institute,—an object repeatedly urged ? the consideration of the general committee by the local association of many districts, but in regard to which they long hesitated, being fully aware of the great expense and risk incurred at the first starting of any periodical, and of the unpleasant consequences which would ensue should such an enterprise be obliged to be abandoned. The first number (October 1852) was put into your hands on our last anniversary, and it has been issued with great regularity ever since on the first of each month, with the other serial publications in this city. Twelve numbers are now before you; and I doubt not you will agree with me, that it has been conducted with great ability.

Educational and Literary Journal. It has been a labour of love with the accomplished editor. To a gentleman in his position the remuneration which the committee attached to the office is an object of trifling importance. But it was absolutely necessary to secure in this way personal responsibility; and, in order to give a power to reject contributions without offence, to fix a certain scale by which all articles furnished should be paid. Without such conditions no periodical has the least chance of suc-But these will not, of course, ensure success; and I regret to say, that the Journal has not received that support from the members of the Institute which the committee was entitled to expect, and which they were led to reckon upon, from the oft repeated recommendations of the brethren in different parts of the country.

Another important scheme, the arrangements for carrying which Classes for out were all made, but which has not yet been put in operation, Teachers. was,—the opening of classes in Edinburgh and Glasgow during the school vacations, for the improvement of young teachers, especially those located in country districts. These were to comprise the following branches: - English, Greek and Latin, Arithmetic and Mathematics, French and German; and the experiment being first tried with teachers now settled in Edinburgh and Glasgow, it was contemplated to request teachers in other towns, or in country districts, to take in turn superintendence of such classes. The advantages of this plan are sufficiently obvious. It would secure for young men means of improvement, not at all open to them by the present arrangements of the holidays, while it would bring them into close acquaintance with those in the higher walks of the profession; and teachers of distinction from remote places would be glad, for a remuneration which would fully cover all expenses, to bring their families for five or six weeks within reach of the many means of improvement which great cities afford. No attempt, however, has yet been made to test the working of this plan.

The reports which will be submitted to you by the secretaries of Present the various committees, will detail the general progress of the society State of the Institute. during the past year. Of this I may say that it is satisfactory. Great accessions to our membership are not now to be expected. Your society has for the last few years embraced the bulk of Scottish teachers, representing schools of every class; and its affiliated branches ramify over the whole kingdom, from the Shetland Isles to the Solway Frith. Its membership contains nearly two thousand names; and there are sixty local associations. Of these, a considerable number—precise statistics are wanting—carry out your objects, in the holding of stated meetings for mutual improvement, in the delivery of lectures or reading of essays-in the formation of libraries, either stationary or itinerating-and are so many centres of vital energy whence healthful action will be propagated. To these every encouragement should be given by the central body,—in the visits



of deputations, and the holding of general meetings of the Institute in other places than Edinburgh; agreeably to a provision of your charter, which sanctions the future adoption of the practice found so highly beneficial by the British Association for the Advancement of Science.

Deceased Fellows.

Before closing my notices of the occurrences of the past year relating to the Institute, I must allude to a loss which we have sustained. I refer to the death of Dr Melvin, rector of the Grammar School of Aberdeen, whose name stood at the head of our first list of vice-presidents, and who was from the very origin of the Institute one of its warmest friends and most zealous advocates. Aberdeen on the 28th June last, in the fifty-eighth year of his age. Dr James Melvin was born at Aberdeen on the 21st of April 1795, and received his education, first at the seminary which has been long adorned by his talents and learning, and afterwards at Marischal College, in the same city, where he gained many honours. He was early distinguished for his Latin scholarship; and in the first situation which he filled as a teacher, though in the position of an assistant merely, he is said to have given the school a reputation for classical learning, which it long retained. In 1822, he was appointed to a mastership in the Grammar School of Aberdeen; and in 1826, was promoted to the rectorship, a situation which he continued to fill with unqualified acceptance and increasing reputation during a long and useful career. Dr Melvin's scholarship was of a very high order—his views were sound and accurate—his criticisms felicitous and original. His Latin Grammar, the only work published by him, is favourably known to teachers, and has gone through three editions. An enthusiasm for his favourite study—an earnest temperament and impressive manner, a precision of thought and clearness of expression, enabled Dr Melvin to arrest the attention of the most listless, and carry with him the intellects and feelings of his whole class. United to high moral and religious sentiments, these qualities of his mind gave him great influence, and made governing a matter of ease. We must all feel with his friends sincere regret at the loss of such a man. I am sorry that, not having had the pleasure of knowing him, and hence receiving my impressions at second hand, my sketch is so feeble and deficient in character.1 have ventured upon it, nevertheless, because I consider that when such breaches are made among us, a permanent record of the event should appear in the President's address. Death has removed from among us another of our Fellows, since our last meeting. I refer to Mr Robert Hamilton, teacher of writing in the Edinburgh Academy. Appointed to that situation soon after the foundation of the Academy, he continued for the long period of twenty-eight years to conduct

<sup>&</sup>lt;sup>1</sup> Aberdeen Herald, July 2, 1853.

the department over which he presided with singular ability and success. I can appeal to gentlemen around me who were several years his colleagues, for the strict accuracy of my statement, when I say that he was a man of the highest moral worth, and adorned by the graces of many Christian virtues. I am not aware of any other similar loss which the year has brought, and which should,

therefore, be noticed by me.

Permit me now, Gentlemen, to speak of the future. The year The has brought grave responsibilities—the most grave and solemn which Present have yet been laid upon us; a crisis has arrived in our affairs—and in the history of Scottish education—more closely affecting the destiny of future generations than any period for the last 250 years. That was a memorable day for Scotland when the statutes were made public (December 10, 1616), providing for the establishment of a school in every parish of the land; and it yields in moral interest and grandeur but to one other event—the institution of a thoroughly reformed religious system—pure in doctrine, simple and primitive in its observances, and of a popular constitution. joint operation of the two systems Scotland is indebted for the preeminently religious character and high state of intelligence and education of her entire people, which she has for ages exhibited. moral pre-eminence is still allowed; the shortcomings on past times in regard of education have been often put forward of late; and by none with more alarming emphasis than Sir J. K. Shuttleworth, in his work entitled "Public Education as Affected by the Minutes of Council," Chap. 7. On this subject, however, as well as on that of the character of the instruction communicated in the Adventure Schools, he has fallen into grave errors, which were satisfactorily exposed in the May number of the "Educational and Literary Journal." I feel confident that if this Institute, by means of its numerous branches, were to set on foot a searching inquiry into the educational provisions of the country, results would be obtained which would allay much of the anxiety that is felt on this head, and would prove much more interesting than any information we can hope to gain by means of the census. Witness what may be done by a single individual:—the statistics of Mr Edward Baines, diligently collected, and analysed with great sagacity, have completely dissipated that maeasy feeling which the oft-repeated assertions of the State-educationists had established in the public mind; and have very recently received the high sanction of Lord John Russell's authority, when making the statements which formed the basis of the provisions in the English education bill.

To the same two causes, Gentlemen, to which I have been allud- Circuming, we owe the spectacle, which has now been some years before scotland. the country, of a great national association of teachers voluntarily organized for professional objects—and self-taxed for their accom-

plishment—an association which could not perhaps have been called into existence in any other country, because religious and even political differences are so great as to present discordant elements. In Scotland we cannot be said to have any political differences: those of a religious kind are expressible by nearly evanescent shades; and deserve not to be mentioned in comparison with those momentous doctrines on which we are all agreed. Hence, Gentlemen, has resulted that surprising unanimity on every great question, which has hitherto characterised all our proceedings -our differences have arisen merely on points of detail. But it will be in your recollection, that we never yet mixed ourselves up with the agitation of any public question—any matter by which our fellow-citizens around us are apt to be moved-anything external to our own organization, or calculated to call forth the expression of opinions which we may entertain, other than those formed upon purely professional experience. From such questions it is impossible for us any longer to keep aloof. Many ardent spirits among us would have had us interfere with them long ago; and I am inclined to think it would have been the wiser course. Now, we have no longer any choice—a great social question is forced upon our atten-The circumstances to which I allude are well known to you.

Teachers should share in the Management of any System.

The time has arrived when the parochial system must be re-adjusted, in conformity with the social changes of late years. Coincident with this, an agitation, long vigorously carried on, has reached a climax, and a temporary lull has taken place; merely because the views and claims of the various bodies whose interests are concerned have been placed before the Government, and a public pledge has been given that a comprehensive measure will be introduced next session. From the legislation of the present year, as well as from significant hints from high quarters, which must have reached many of you, we cannot doubt that sweeping changes are contemplated --- modifications of existing arrangements, which cannot fail materially to affect the status of the teacher. Is any man here so sanguine as to imagine that this Institute will be consulted in respect of such changes, or that the advice of any practical teacher will be taken? If so, it will be a new thing under the sun. "It is a strange and unfortunate anomaly," says the Rev. R. J. Bryce, in his examination before a parliamentary committee, July 23, 1885,—" it is a strange and unfortunate anomaly, in all public arrangements for education, that professional men are seldom or never consulted. If an hospital is to be built or reformed, we apply to physicians; nautical and military men are employed on commissions that refer to our fleets and armies; but the whole of the public business of education is done by amateurs."—(q. 1298, p. 123). Nay, more than this—I could even mention a case in which a distinguished Educationist was named to a leading member of a former cabinet by a third party, who was asked to point out an individual qualified to aid the Government in devising educational measures. The cabinet minister replied, "Oh yes, I have heard of him, but he is a Baptist!!" My friend was, in point of fact, a Scotch Secoder. If he had been a Baptist, what was that to the question? I doubt if the present Government is in any degree more disposed to seek the aid of practical men-if they do indeed hold views so sound and liberal, they will never apply to us—our very existence, I believe, is unknown to them. Most of you are aware, either from having perused the book itself, or from strictures upon it in the Educational Journal, that in Sir J. K. Shuttleworth's work on Public Education, of which nearly a fourth part is devoted to Scotland, the Institute is not once mentioned—its existence is wholly ignored, --- an omission quite unpardonable in one who undertook to write on the subject of Scottish education. If Sir James had been in communication, as he ought, with any of the leading practical teachers of Scotland, no doubt they would have made him aware of the existence, the constitution, and the objects of so important a body. Our duty now is, Gentlemen, to make the Government acquainted with our objects, and the provisions of our charter; and we must assert our right, to have a voice in the educational arrangements of the country, and a much larger share in the management than we have hitherto enjoyed; --- to have the schoolmaster placed at least on a level with the clergyman in respect of all matters in which education is concerned. If we limit ourselves as heretefore, to the licensing of teachers, and certification of their qualifications, I fear that our charter will be but waste paper, and our existence fruitless and shortlived.

A direct and palpable benefit results to the young teacher by his success at the Government examination before the Inspectors; no immediate advantage is derived from submitting to your examination; and I think I am not far wrong in asserting that few come forward, unless those who have been directly influenced by zealous members of the Institute, or whose own high professional feeling leads them to prefer the imprimatur of the corporate body of their brethren. We compete with the Government at a sad disadvantage—one which will be every year increasing, unless something occur to stay the progress of the system lately introduced; and which will, in a few years, take entirely out of your hands the licensing of teachers.

Many of rour members. I know, would be satisfied that our diploma should be recognised as equivalent to the Government certificate..... To this others object, that you homologate, in asking this, the plan, which the Government is introducing, to which the great majority of our members are opposed, on the grounds of its injurious tendency, aparticle of that, even with this privilege, the Institute

would labour under a heavy disadvantage. Inspectors will be influenced by the feelings and the ordinary motives of other men, and will naturally give a preference to those who have submitted to their own examination. The young teachers would soon discover that their interest lay in being on the best possible terms with that important functionary. Respectability and competence are given by his nod; demission, and perhaps beggary, are the result of a slight hint conveyed to a Great Unknown, who administers an irresponsible authority from the centre of the all-grasping London! As pretty a grievance that as any on the long list of the National Association!

Analogy of other Corporations.

Gentlemen,—to close this subject,—we ought to offer to the Government to relieve the Committee of Council and the various Inspectors of the very troublesome duty of examining and certificating teachers, to show them that it is the proper province of this Institute, that we could do it much better and at much less expense to the country, the whole machinery being set up and at work. We should strive to convince them that the Corporation of Teachers may be as safely trusted with these powers as the Corporation of Surgeons, the College of Physicians, or the Law Faculties; and not only the licensing, but the whole management and control of education should be shared in to the largest amount by the educational profession.

Unity of the Educational Fabric, and Superiority to England and Ireland.

The last topic, Gentlemen, to which I shall refer—and I must be brief upon it—is one intimately connected with that we have been just considering, and on which I am sure our views must all harmonise. I mean the integrity of the Scottish system of education. That is now distinctly threatened, and I consider it is by far the most pressing danger of the present time as regards education, and one which peculiarly calls for our interference in our associated capacity. During the last two years it has been repeatedly spoken of at the meetings of the General Committee, but no motion was made which could have brought the question before an annual meeting. The fears then expressed by many leading members of the Institute have, within these two months, received confirmation from some ministerial declarations in parliament. I ground my apprehensions on these declarations, coupled with the steps already taken by Government, and the changes already effected in Scotland. These measures have paved the way for an assimilation of Scotland to England as regards educational arrangements. We are threatened with a general measure—a measure which will bring Scotland down to the level of England; not a measure to elevate England, her preceptors and her people, to the noble and time honoured privileges which the Scottish people have so long enjoyed. Our national system of education has two great features which distinguish it remarkably from the systems of the sister kingdoms,—the schools and universities constitute one fabric, and teachers of rich and poor, one class.

A man who begins to practice teaching in a humble country school, or perhaps in an hospital or workhouse, may rise, step by step, through the parish school and the borough school, yielding incomes which are sometimes as high as L.400 to L.800 or L.1000 a year, to a chair in a university, of which the best are worth L.1200 to L.1500 per annum, or to the highest literary situations in Scotland -the Principalship of the Universities of Edinburgh or Glasgow. The profession has prizes within itself; and hence, though these are few and remote, men of talent and education are content to enter at a low point, in the hope of winning their way to the rewards that lie towards the summit. A powerful motive to exertion, as well as to vigorous self-culture, is thus supplied. On the contrary, in England, as most of you are aware, the schools and colleges do not form one structure;—there is an impassable barrier between Danger the teachers of the higher and lower classes; and the same may be from Minsaid of the Irish education system. The teachers of the lower orders utes of in both countries are a distinct class, with whom the teachers of the upper and middle ranks have no intercourse, and even few sym-To set up a like distinction in Scotland is the obvious tendency of the system introduced under the Minutes of Council. In fact, already the work of undermining has been begun, by the introduction of the class of Apprentice Teachers. These are drawn from a low class in society, and are placed with a master of a school, and afterwards as Queen's scholars at a normal school, to be trained as teachers, and thence sent out to supply vacant masterships, as situations offer. The scheme has indeed one recommendation—the necessity of some preparation for the work of Education as an Art, is confessed-and so far it is well; but there are many counterbalancing objections; not the least of which is that the supply of teachers, even under the restrictions lately introduced, will increase far more rapidly than any demand in the country will absorb.1 It is hence obvious that in a short time the class of men by whom the education of the lower orders is now conducted, will be entirely superseded; and it will fall, as in England, into the hands of a distinct and lower caste, whose want of an enlarged general education, and of that liberality of mind, comprehensiveness of view, and improvement of all the faculties, which a mixed education and converse with young men intended for other professions, seldom fail to impart, would ill qualify them for surmounting difficulties both as regards the communication of knowledge and moral government, far greater than are to be encountered by the teachers of the middle and upper

<sup>1</sup> It is unnecessary to go into the calculations to show this; they were lately placed before you by the Rev. John Johnston in a very able speech delivered at one of our meetings; and it has been already hinted at by more than one Inspector in their annual reports made to the Privy Council.

Defects of Normal Schools.

classes. Certainly no teacher needs so high intellectual culture and skill in imparting knowledge, as he whose duty is to implant a desire for knowledge, to cultivate the faculties, and elevate the tastes of the humbler classes; yet what commoner mistake than to imagine that any one is qualified to instruct the poor! The evil of which I complain had, however, an existence prior to the institution of apprentice teachers, though this greatly increased it. Our normal school system fosters and promotes it. These seminaries now supply great numbers of teachers of both sexes, for the humbler class of schools; but those who intend to enter at once on the higher walks of the profession never think of enrolling as pupils in such institutions, and hence the tendency to a complete separation which I so much deprecate. It is mainly on this ground that I dread the enactment of a general measure in which we should be embraced along with England; or indeed the establishment of any scheme which should encroach upon the great principles of our national system, or mar its noble features. You will not, however, understand me, in saying this, to approve of the parochial system in its present state; and those gentlemen who differ from me will bear with me when I express my conviction that the spirit of this age, the social changes of late years, and the altered ecclesiastical relations of the country, demand a change. Subversion, I am quite sure, will not be thought of; but such alterations may be contemplated as will infringe upon those great principles to which I have been referring, in whose maintenance there are involved incalculable blessings for the country, in the unity of her educational fabric, the superior quality and tone of the instruction given to the lower classes of her population, and the high status and independence of the whole educational profession. Against such changes, should they be introduced, it is the duty of every one of us, as lovers of our country, and as pledged to promote the objects of this Institute, not only to enter our solemn protest, but to take prompt and vigorous action.

Professorship of Science and Art of Education.

I know of no measure that would more contribute to maintain the high tone of instruction and status of the teacher than our adoption of the recommendation contained in the last of our bye-laws, Rule LV.—"that a knowledge of the theory and practice of education be more widely disseminated among the profession by means of lectures." We all acknowledge education to be an Art, founded upon a Theory derived from the known laws and operations of the human mind;

<sup>&</sup>lt;sup>1</sup> The impossibility of a good education for the poor existing separate from the rich, was set forth forcibly and at some length, as far back as 1828, by my brother the Rev. Dr Bryce, in a pamphlet now out of print. The opinions there expressed he re-stated before two parliamentary committees in 1835, Mr Wyse's and Lord Kerry's, and has briefly recaptiulated in a pamphlet on Educational Reform in Scotland; W. Oliphant and Sons, Edinburgh, 1852.

in other words, that the communication of knowledge is to be conducted according to certain rules, for each of which there can be given a reason derived from the principles of mental science. You require of all candidates under examination for your diploma, to furnish "evidence of skill in teaching" in such manner as the Board of Examiners may prescribe.—(Bye-Law XXX. Art. 7.) As yet the Board has not been able to do more than examine upon the contents of some work in which a few scattered principles are contained, and rules laid down founded upon them, and to ascertain how far the young men have carried these out, by requiring them to teach a class in their presence. How vastly more satisfactory and useful would it be to have a professor of the "Science and Art of Education," whose duty it should be to develop the principles in order in a course of lectures, with constant reference to the instructions of a brother professor of mental science; in other words, that we should have in connection with one or more of our universities a professor of Pedeutics, that is the science and art of education; whose prelections the candidates would be required to attend, either in connection with their other college classes, or as an independent course. I shall not waste your time nor insult your understandings, by undertaking to demonstrate the immense benefits which would arise out of such an arrangement. I know that most of you are alive to them already. The only question with you will be, Would it be possible to establish such a chair? To me it appears not imprac-We might find an existing professor qualified and willing to undertake the extra duty, or the government, on our earnest representation, might be induced to adopt the plan; and I cannot conceive a more fitting time to press it on their attention; a trifling grant would endow a Regius professor, along with which the fees of students would furnish an ample income. Arrangements should at the same time be made for giving the professor and his students free access to a general school, in which the former would illustrate the principles he had laid down, and the latter could gain experience by practising them. Such was doubtless the great end to which those gentlemen were looking forward who originally framed the bye-laws referred to; indeed I know that it was a favourite idea with some of the founders of the Institute. I believe it was first made in the pamphlet referred to in the last note. In several forms, with or without the adjunct training establishment, the suggestion of having a professor for this special purpose, has been often put forward. the well-known prize essay, published by the Central Society of Education, pp. 121 to 124, Mr Lalor notices the plan of a professorship with its adjunct normal school, and attempts to answer the arguments of the original proposer in favour of it. His objections, however, are of a visionary character; at least they have very little weight as regards Scotland, and the circumstances of the present time. Bequests and Retiring Allowances.

In connection with this subject, permit me to offer a practical ggestion. Our annual income from subscriptions of members, suggestion. diplomas, and interest of money lent, is more than sufficient to cover every ordinary outlay, and to ensure the vigorous prosecution of our objects; but inadequate to meet any extraordinary call, such as the formation of a fund for retiring allowances to superannuated teachers,—an important object strongly urged from this chair by my predecessor,—or a large subscription for procuring lectures, or endowing a professorship. But our charter confers the power "to take, purchase, and hold property" of any description, and to dispose of it "in the corporate name and capacity," in any manner we may think fit. You have "perpetual endurance and succession, and can sue and be sued in any court of her Majesty." Let our objects be made widely known in connection with these powers, that so an opportunity may be afforded to the benevolent and patriotic, especially to Scotchmen who make fortunes abroad, to confer grants or bequests. The numerous institutions in this country, which owe their origin and support to such grants, show how strong and general the feeling is, while the injurious effects of some of them, as, for example, the unnecessary multiplication of the Edinburgh hospitals, indicate that those who dispose of their property in this way, require to be guided in the choice of an object. I hold it to be our duty, as leaders of education in Scotland, to bring right views before the public in regard to this matter; and as many of our countrymen are now amassing fortunes, both at home and in our colonies, there could be no better occasion for trying to enlighten them on the working of past bequests, and in reference to our own objects, which bear so pointedly on the intellectual and moral progress of this land.

I cannot conclude, Gentlemen, without again earnestly urging you to face the difficulties of the present crisis now—at this meeting. Before your next annual meeting comes round, another session of Parliament will have passed—unquestionably it will bring legislation of some sort on the educational arrangements of this country. The character of these, as affecting the status of the schoolmaster must depend upon ourselves—management, control, status, will not be offered to us—and the only security we have that we shall not be in a worse position than before is simply, that important vested rights, which have grown up through centuries, must and will be re-But we desire much more than even these secure to the profession. What more fitting time to make an effort for their attainment? It is not without lively hope for the future that I contemplate this great Association fairly consolidated; a royal charter obtained; all cavillers completely silenced, simultaneously with the arrival of the striking conjuncture which we have now reached; and that I cherish the expectation that this Institute has been

raised up for the purpose, if we are true to our mission, of securing the most lasting benefits for this land, hitherto so highly favoured. Scotland stands forth, Gentlemen, before the world in the proud aspect of the land of sacrifices for conscience' sake—sacrifices of worldly income and social standing—and of what is much more difficult to lay down on the altar of principle—long cherished opinions for which men argued and battled. Instances need not be given—they are fresh in the recollections of all of you.—I have a firm hope that this day will present us with another example of that noble forgetfulness of self, to which I have referred; and that the record of the day's proceedings will shew a united, harmonious, and vigorous effort for carrying out the great objects for which we are associated.

Postscript, December 12th, 1853.—It is perhaps necessary to state in explanation of some portions of the above address that a large section of the members considered that the terms of the charter bound the Institute to non-interference with the question of national education, and that after a long and animated debate which followed the delivery of the address, a majority decided in favour of the perfect competency of the Institute to deal with the question; and steps were soon after taken to prepare the way for urging certain important general principles on the attention of the Government in reference to the present crisis. A remarkable overture from the Local Association of Caithness, tabled during the day (Ed. and Lit. Jour. for Oct. p. 28), presented an example of the kind of "self-sacrifice" alluded to, in the expressed readiness of certain brethren to denude themselves of special privileges long enjoyed.

MURRAY AND GIBB, PRINTERS, EDINBURGH.

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# PUBLIC EDUCATION

IN ITS BELATION TO

### SCOTLAND AND ITS PARISH SCHOOLS

#### A LETTER

TO THE

RIGHT HON. THE EARL OF ABERDEEN, K.T.

ВY

JAMES BRYCE, D.D.

AUTHOR OF "TEN YEARS OF THE CHURCH OF SCOTLAND, FROM 1833 TO 1843."

# WILLIAM BLACKWOOD AND SONS EDINBURGH AND LONDON MDCCCLIV

EDINBURGH : PRINTED BY JOHN HUGHES.

## A LETTER, &c.

#### My Lord,

That we are at length approaching a crisis in the great question of a NATIONAL EDUCATION for Scotland—which has so long and so deeply agitated the public mind-appears a conviction very generally entertained. I cannot, indeed, altogether agree with those, who represent this crisis as arising out of the incidental circumstance of the Schoolmasters' Act, 43 Geo. III., c. 54, requiring again to be renewed; while I am at no loss to understand why they should so greedily fasten on this incident, who are urging on the revolution in the School Establishment of Scotland, which they are bent on bringing about. Indications, however, are not wanting, that the day may still be at a distance, when the questio vexata is to be set at rest by Parliament, if, as a preliminary condition, it is demanded that the parties, now divided on the religious element involved in it, shall come to one and the same opinion. In the meantime, recent legislation, in one important branch of educational polity as regards Scotland, may very reasonably arouse an apprehension of changes the most material and fundamental in what may yet remain of that polity to be disposed of by Parliament.

During the discussions on the "University Admission Bill," errors the most important were fallen into on the origin and object of the Test Laws of Scotland;—errors which, from circumstances not fully explained, did not receive the notice or corrections that might have been expected from the supporters of the Church's cause. The mixing up of the mere machinery, by which these laws were worked out, with the great principles on which they rest, and have been enacted to secure, appears to have thrown the apple of discord very unnecessarily into the Established

camp, and given an opportunity to the promoters of the Admission Bill to practise a ruse on the Conservative Members of the House of Commons, fair enough, perhaps, in Parliamentary tactics, but which, had it not been for these divisions, might have been easily defeated, and the Bill brought up and disposed of on its real principle,-viz. that of opening up the Lay Chairs in the Universities of Scotland to Professors of any religious creed, or of no religious profession whatever. A motion brought forward in the last General Assembly to meet the Test Bill of the Lord Advocate on this broad and distinct ground-without either revolutionizing or stereotyping, as it stands, the existing machinery-was lost, by an overwhelming majority refusing in any way to alter these laws. Hence, in the discussions to which I refer, these laws were represented by many as a code enacted, not only for the sole protection, but by the paramount and usurping authority, of the Church. This, however, is an assumption altogether unsupported by the fact: The Test Laws were not enacted for the protection of the Church, except as the adopted guardian of the Christianity and Protestantism of the country, and to give the stronger assurance to the pious and godly parentage of Scotland, that in consigning their sons to teachers, even in the Arts and Sciences, they were placing them in the hands of men sound in their religious creed, as that creed has been laid down in the standards of the Church, adopted and ratified by the State: And the question then was-Shall this protection to the Christianity and Protestantism of the land—this assurance to its pious and godly parentage that these great interests shall be maintained inviolate—be from henceforth overthrown? question, so far as the Lay Chairs in our Universities are concerned, has been answered by Parliament in the affirmative; and there is now no statutory obstacle to these Chairs being filled by Jews, Papists, or Infidels. It is indeed passing strange, that the Free Church of Scotland, boasting so much, as she does. of her regard to the landmarks of the Reformation, should have extended her approbation to a measure, which, in place of the assurance once and so lately enjoyed by the pious parentage of Scotland, that the teachers of their children would leaven all their prelections with the spirit of a true and honest faith in the doctrines of the Gospel-has substituted a bare Declaration, that within their class-rooms they shall not call in question the rights of the Church as established by law, or vilify or deny the

mysteries and doctrines of the Bible, as laid down in the National Confession of Faith! Some, indeed, there may be, who will still find a *Test* of some weight in this provision, altogether worthless as it may be esteemed by others; and a bigot to the Establishment may console himself, that no other Church is so much protected within the walls of our Universities from having its rights and dogmata violated or held up to contempt.

Notwithstanding so truly inauspicious a commencement in the work of "reforming" the School Establishment of Scotland, I confess, that I am not among those who entertain any great fears, that the Parish Schools of Scotland will be dealt with after the same fashion, as have been the Lay Chairs of our Universities, and as much isolated as these Chairs now are from all relation to the religious element, happily not yet altogether banished from our educational legislation. Many of those, who are most loud in their demands for reform in these schools, seem quite alive to the deep-rooted determination which pervades Scotland, that religion shall not be divorced from education within her schools; and even the most wild are ready to acknowledge that "the pear is not yet ripe" for the introduction by Act of Parliament of the purely secular system of instruction. It is indeed a matter of not less sorrow than surprise, that so far as the Lay Chairs in our Universities are concerned, the pious and godly parentage of Scotland should have so easily surrendered the security they but lately possessed, that their sons shall be consigned to the tuition of good Christians and sound Protestants, even in the more advanced branches of education; and should have so tamely consented to hand them over equally to the teaching of the Jew, the Papist, and the Infidel Professor. But placing the chairs of Literature and Science among the more advanced schools, the test hitherto demanded from those who occupied these chairs might be regarded, as having simply given assurance to the parentage of Scotland, that they were confiding their sons to teachers in these branches, who were themselves Christians and Protestants; --- and this, therefore, not as a pledge, that they would instruct them aright in religious knowledge,—for that is admitted not to be directly within their provinces,—but that their pupils should be protected as far as possible from the risk of having the religious and Christian feelings, imbibed at the elementary school and at home, violated or tampered with. In regard to those chairs or schools within our Universities, that are devoted to

theology, the rule or maxim is varied in its character and bearing. As the sciences embraced in these schools directly bear on a religious instruction, so may the test required of the teacher be regarded as farther affording assurance that he believes, understands, and is able to instruct according to the standards laid down to him. Hence may to some appear the propriety of the distinction which has been drawn between Lay and Theological Chairs; while others—and I confess myself of the number can admit no sound principle or good policy in the distinction that has been introduced between them-a distinction hitherto unknown in our educational polity. But in regard to the Elementary School-the properly called Parochial School of Scotland-direct religious instruction to the scholar is the great business of the schoolmaster;—the teaching of the art of reading itself, that through its acquisition the Scriptures of Truth may be opened up to the pupil, being subsidiary to the "godly upbringing,"—the highest and primary object of the institution. quite aware that it is now contended, that the Parish School has been, from its origin, more of a secular than a religious character, and the teaching of the "Three R.'s" its great and primary object; and consequently to disjoin our Parish Schools from all connection with instruction in any religious creed, and all dependence on the government and discipline of any Church, is just to revert to that object. Under this theory, which must sound strange to many a Scottish ear, the existing state of educational matters in Scotland, allowed, as it is on all hands, to be fortified by a huge volume of Scottish Acts of Parliament, guaranteed as unalterable in all time coming by the Treaty of Union between the Kingdoms, is nothing more than the fruits of an ecclesiastical invasion of civil liberty! I feel assured that your Lordship will regard such theorists as but poorly versed in the history of those struggles, out of which our existing educational polity, with all its rights and privileges, arose; and should you be prepared to sanction any change in this polity, it will not be on the grounds here taken. If I am right in the view which I have given of our Parish Schools, it will follow, that the demanding from the schoolmaster a test of a more strictly religious character, and corresponding more nearly with those still exacted from Professors filling our Theological Chairs in the University, becomes a matter of obvious propriety. When the parish schoolmaster proceeds to the teaching of Latin, Greek, Mathematics, &c. &c., he leaves "the Lecture" for "the Grammar

School" of our pious forefathers; and were he to be regarded as occupying this position alone, a less stringent security in the matter of religious creed and knowledge might be regarded by some as sufficient, and the present rigid subjection to the government and discipline of the Established Church might be dispensed with. It is, I think, the overlooking of the distinction between the elementary and the advanced school, and the bearing of a test-religious upon these severally, that has led to many great errors and misapprehensions on this subject.

But, on the very important question soon to occupy the attention of Parliament, other misapprehensions, also arising out of the overlooking of distinctions that ought to be regarded, are very generally entertained. Many of these are to be found on the very threshold of the question; and hence a confusion in the very terms employed has been introduced, leading to the most important errors in policy, and at this moment requiring to be more than ever guarded against. I hazard the raising of no distinction, that is either fanciful or unfounded, when I draw the line between EDUCATION and Instruction: and I venture on no paradoxical ground when I affirm, that the best educated country may be the least instructed, and, vice versa, the best instructed may be the least EDUCATION I would define to be the art, which speaks to the conscience; Instruction that which addresses itself to the The one draws forth the fruits of the "Tree of intellect of man. Life" implanted in the very constitution of our nature as immortal and accountable creatures; the other pours in the seeds of the "Tree of Knowledge;" and a case is easily supposable, where the one has been highly cultivated, while the other has been greatly neglected. When, therefore, we are told, as we have been, that out of twenty-eight thousand of a population in the Highlands and Islands of Scotland, only three or four thousand can read, write, and cast accounts, we are not to jump to the conclusion that this population is uneducated; and when, on the other hand, we find that as in Prussia and other Continental States, six out of every seven can read and write, we are not to put down these countries as well educated. If it shall be found that a population, although little versed in the knowledge of the "Three R.'s," are deeply read scholars in piety towards their God-in honesty and benevolence in their dealings with their fellow-men-and in temperance and sobriety in their own walk and conversation; contented, moreover, with the lot which Providence has assigned to

them in this world, and discharging its duties, and submitting to its hardships, in the firmly felt hope of reaping the reward of their faith and steadfastness in another and a better, that awaits them beyond the grave; -such, I say, is the population which the wise statesman and legislator ought to seek to raise up, as furnishing the true foundation on which the social and political prosperity of a country can rest. Your Lordship will not, I am sure, imagine, that in advancing this theory I am undervaluing intellectual and literary acquirements as sources of at once happiness to the individual, and strength to the commonwealth. open up to such a population as I have just portrayed, as forming "the pith and marrow" of a State's prosperity and power, the sources of intellectual gratification, and to introduce them to the highest platform of literature and science, is indeed an object worthy of a wise and Christian government. And there is no feature of the age in which we live, more truly delightful than that which exhibits the highest and noblest born of the land exchanging the boisterous festivities of the Baron's Hall for the truly philanthropic labours, in which so many are found employed within the Reading-Room of the humble artizan. But it is not the less established by the history of alike the ancient and the modern world, that from instruction without Education, as I have now ventured to define them, can only grow up the deadly Upas Tree of this world's wisdom, beneath whose poisonous shade all that constitutes the life and happiness of human society must eventually wither and perish.

Need I tell your Lordship, that in the picture which I have now given, I have presented you with the education which our pious fathers designated, with happy simplicity, "the godly upbringing of the young," and for which the Parish School was called into operation; and need I add, that it is this element in a National System, which the Church of Scotland regards as within her special province, as the religious institute of the nation, as much to the young as to the old? Questions now mooted with so much zeal and acrimony within England, as to the Church's proper place in a National System of Education, were held by the fathers of the Scottish Reformation as self-evident truths; nor was the doctrine, which they succeeded in practically establishing at the Revolution, that so far as the religious element is concerned, the school is "part and parcel" of the Church, regarded as any invasion by the spiritual authority of the domains, properly

belonging to the civil. Such dogmata it has been reserved for the nineteenth century to teach, and such bigoted partizans of a pet scheme of educational polity, as Sir James Kay Shuttleworth, to countenance. At the very time that in Scotland the godly upbringing of the young was claimed within the school, as much as the godly upbringing of the old within the Church, the chains of spiritual tyranny and domination were shivered to atoms; and the fabric of civil and religious liberty erected on the foundation on which it has hitherto rested. And when the Church of Scotland is at this day found defending her relation to the Parish School, she places it not on any notions of exclusive Divine authority to teach and rule, much less on any such authority derived by her through any unbroken succession from the Apostles. Such a foundation she leaves to be claimed by the High Church Episco-If she is found, therefore, contending so far for a similar educational system with "the mediæval party" in England, and demanding for the Presbytery what they claim for the Bishop, it is on the recognition of the right and duty of the civil magistrate, being pius et Christianus, to grant to the Religious Institute, which he has himself erected, all such privileges and immunities in the matter of education, as the Acts of the Scottish Parliaments have bestowed on it, and which the international Treaty of Union between England and Scotland has bound the Imperial Parliament to maintain in all time coming,—rights and privileges sanctioned alike on the ground of scriptural warrant and sound policy; in the erection of which, at the Reformation, the Laity had as large a part as the Ecclesiastics; and in upholding and controlling which, at this day, the laity have as much if not indeed more to say, than the clergy.

But under whatever aspect the Educational Question is regarded, we are met at the outset by the inquiry—How comes it to pass, that within these few years this question has acquired the importance which is now acknowledged on all hands to attach to it? The answer to this question will perhaps help us farther than many are apt to imagine, in reaching a right solution of the educational problem, and may afford a standard, by which to measure more than one of the projects of reform that are now offered to our notice. Nor is it a question presenting any very great difficulties in the way of its disposal. The astonishing progress of the country during the last century, in every branch of manufacturing and commercial industry, has been found unfortu-

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nately to be accompanied by an increasing demoralization among the working and lower classes; and the growing and alarming dangers to all social order and good government, arising out of this demoralization, have at length roused attention to the remedies that are to be applied to the evil. The true source of this demoralization is held to be the ignorance of these classes; and EDUCATION, as the instrument of removing this ignorance, is the remedy that at once presents itself. While this instrument in England was confined to the hands of pious individuals and associations, there was comparatively but little difficulty in its employment; but it was soon found, at the same time, that unfortunately, while limited to those hands, it was but little adapted to meet the exigencies of the case. An attempt, in 1839, to place it in the hands of Parliament, even in the narrow shape of a National Normal School, first called those elements into the field, which since that time have waged so fierce a war with each other. Against the bill of Lord Brougham the Church of England took arms with such vigour as to arrest its progress into a law. The attempt at establishing, through a Normal School created by Act of Parliament, the civil authority, as sole and paramount in the religious education of the lower classes, while it was hailed by the dissenting bodies in England as a step towards emancipating the country from a purely priestly monopoly, was regarded by the Church of England as destructive of the religious character and essential unity of education. In the meantime, the scheme of meeting the educational wants of the country, through a Committee of Privy Council, at whose discretion an annual grant by Parliament was placed, was able to keep its ground, and proceeded in quietly undermining the claims of the Church of England in the education of the country—gaining over to its support both Bishops and Clergy of that Church itself. In 1842, a move occurred in an opposite direction from that of 1839, and an attempt was made in the education clauses of the "Factories Regulation Bill" to obtain the Church's support to a general measure, by taking up the ground of toleration of dissent, thereby implying, of course, the supremacy of Establishment. On this the Dissenters, who by this time were determined to be content with nothing short of equality, were roused to opposition; and this attempt was in its turn defeated—the government of Sir Robert Peel falling back still more decidedly, though guardedly, on support of the Privy Council Committee's Scheme. The result has been every day

more and more developed, with some trifling checks, in favour of the policy which denies any purely ecclesiastical supremacy in the matter of a National Education; and it cannot be doubted, that through the agency of the Privy Council grant, and its appropriation, the Anti-Church party has been emboldened to assume its present attitude, so decidedly hostile to ecclesiastical claims, as at least put forth by the High party of the Church of England. But while the operations of the Privy Council Committee have contributed to weaken the Church party in this question, they have failed, from various causes, in gaining over the Dissenters, a large body of whom still stand out strenuously opposed to it. But, independently of these circumstances, the Privy Council Scheme has been found very insufficient, as now conducted, in supplying the educational wants of the country. The plan on which its operations are carried out leaves the supply of these wants still to be provided for substantially by voluntary resources; and the very elements of discord which they have introduced, and must necessarily foster and call into action, as they proceed, come most effectually in the way of its own success. Hence the admitted-on-all-hands necessity of interposition, after some more comprehensive if not compulsory manner, of the powers of Parliament, if the dangers arising from the growing demoralization, itself the fruit of the growing ignorance of the lower classes, are to be averted.

The position in which this most important and difficult subject will again present itself to Parliament, opens up another question, to which I would call your Lordship's attention, as one that has also been too generally overlooked, in the attempt to solve this educational problem. What is the nature of that ignorance, out of which springs the so much and justly dreaded demoralization, with all its dangers to the social order and good government of the country? Is it because the working classes are unacquainted with the laws that govern the heavenly bodies, as they wander over the face of the heavens? Is it because they have yet to be instructed in the rules of the Inductive Philosophy, as these are laid down in our intellectual systems, when we turn from the world of matter to that of mind? Is it because they are yet strangers to the theory of a nation's wealth—the remedies for a nation's poverty? Or is it, on the other hand, because, having lost all knowledge of the science which teaches man to "fear his God," they have necessarily ceased to know how to "honour the

king," or obey his laws? If her Majesty's Government trace the demoralization of the lower classes to the first of these sources, then, as the first and foremost of their duties, they will strive to remove it, by devoting the energies, the revenues, and the authority of the State, to the promotion of what is called Secular Education: to the instruction of the working classes, from whose ignorance in those branches of knowledge so much danger is apprehended, in what a Reverend Doctor of the Free Church, who stands first in the educational ranks of the "poor" and "industrial," and who evidently traces the danger to this source, calls the Three R.'s—Reading, Riting, and Rithmetic. If, on the other hand, they are satisfied that the appalling demoralization gathering around us arises out of ignorance of God, as he has made himself known in his works of providence and grace, a Religious Instruction will be the basis and the rule of their educational policy; and thus beginning at the root of the evil, they will build a knowledge of the "Three R.'s" on this foundation. If, adopting the plan of the late Dr Chalmers, her Majesty's Government are prepared, as a juste milieu measure, to provide a secular education alone through the revenues and authority of the State, leaving the religious instruction to the parents and pastors of the working classes, I would only remind your Lordship, that if the theory I have been illustrating be correct, the remedy, so far as it is placed by this scheme in the hands of the State, will not meet, and therefore cannot remove, the evil; and that, moreover, the course proposed leaves the cure for the religious ignorance—the acknowledged source under this theory—of the dangers impending over society,—in the hands of those who, could they have employed it in the preventing or the removing of these dangers, the State would not have been called on to interfere, on the ground on which it is now coming forward.

Nor ought your Lordship to overlook the fact, that the Secular Educationists call upon the State to provide instruction, where, so far as the peace and welfare of the commonwealth are concerned, the supply may with comparative safety be left to be measured by the demand; and where it is, of course, very questionable, if an unnatural forcing of production may not lead to very serious evils. And might I not appeal for the truth of this to what is even now occurring on the Continent of Europe? To what are we to ascribe the discontent and disorder that have so recently and so widely disturbed it, but to the crowds of "Stu-

dents" sent out by its state-supported schools and universities, who can find no profitable investment for their intellectual capital. through suitable and appropriate channels, in a market so unwisely glutted; and who, with heads crammed with the theories of "constitutional government," and profound proficients in the rights and duties of the governing and the governed, become the preachers of sedition and the centres of revolution from the coachbox of the public vehicle, and from behind the chair of the tabled'hôte. But let me further add, that under the scheme of the Educationists—to which it is painful to see that such a man as the late Dr Chalmers should have given the remotest sanction of his high name and authority—not only may the branch of instruction which might be most safely left untouched, be forced into an unnatural and dangerous state of over-production, but that in which the demand itself is what requires, and ought to obtain, the fostering care and encouragement of the State, and which cannot be overdone as regards the supply, may be altogether overlooked or neglected.

But while an opinion, all but universal, has come to be entertained, that a necessity the most imperious has arisen, that the State should interfere in providing a remedy for impending evils, through the means of a National Education embracing the religious instruction element; and while the necessity of legislative interposition may extend to both sides of the Tweed, it is most important to keep in mind, what has also been too much overlooked, that there exist some very marked and material features of difference between the cases of England and Scotland, as they will come to be severally dealt with by Parliament; and "Justice to Scotland," of which we now hear so much, will be manifestly violated, if this difference is not regarded. In reference to England, the Legislature will have to go to work from the very foundation in creating the fabric, whatever it may be, that may be found necessary or practicable to be raised into a properly called National System of Education; for in that country—so far as direct statutory provision is concerned—all before it is a tabula rasa, on which any policy may be inscribed. In regard to Scotland, a properly called National System now exists to a very great extent, resting not merely on a consuctudinary, but a statutory basis; and on even more than this,—on a basis to which the faith of a solemn international treaty, and the oath of the Sovereign on ascending the throne, have been pledged. So far, there-

fore, as Scotland will be concerned in the coming legislation. Parliament will have before it the alternative of destroying this old and time-tried system, regardless of Acts of Security, Treaties of Union, and Coronation Oaths; or, maintaining the existing fabric on its present basis, and under its existing securities, extending and reforming, where reform and extension are required. Not a few, indeed, are apprehensive that the elementary schools will be dealt with after the same manner as have the Lay Chairs in our Universities, and, thrown open under a mere declarationnegative, such as is now demanded from the occupiers of these Chairs, that the teacher shall do nothing within his school to injure the rights or impugn the doctrines and worship of the Established Church; and others there are who regard this as "a consummation devoutly to be wished." Some, however, who have extended their approbation to the "disruption" between religion and education, so far as the more advanced schools of the kingdom are concerned, affect to demur to the same, "delenda est Carthago," going out against the Parochial School; and it is to this last section of our School Reformers, that I would now direct your Lordship's attention.

The pledge so repeatedly given by members of the late, as well as of the present Cabinet, that to no scheme of National Education—even as respects England—which does not make provision for instruction in religious knowledge, will her Majesty's Government ever consent, must, in the meantime, be regarded as securing the Scottish Educational System against the assaults of the Voluntaries and Educationists, who would banish the religious element from within the schools supported by the State, and would trust its place and integrity to a mere preamble in the enacting statute, setting forth, that although not specially provided for, its value and importance are not the less appreciated by the Legislature; and consequently as so far maintaining the basis, so long sanctioned and fortified by the laws of Scotland, for the "godly upbringing of the young." It is, however, but fair to acknowledge, that the Educationists of the school of Mr Combe himself have greatly narrowed, if they have not indeed abandoned, the high secular ground which they once occupied, in consenting to admit to the benefit of the rate proposed under their system, schools where religious instruction is now given, under the superintendence of the religious communions, that have erected and hitherto supported them: And, on the other hand, on looking to

a very opposite quarter, it is right to confess, that even the assurance, coming, as it does, from her Majesty's advisers, that the religious instruction and position will be firmly maintained, there does occasionally pass a cloud, but too well calculated to darken the prospect, when such men as the Lord Advocate of Scotland are found declaring, that rather than exclude mathematics and logic from our schools, Christianity must cease to be taught in them.\* Within ecclesiastical bodies themselves the learned Lord is finding supporters, even among reverend doctors of name and distinction in the educational ranks.†

I am now, however, considering the question as narrowed to the instrumentality by which religious instruction is to be given within our schools, and the means of course by which its purity and Scriptural conformity are to be provided for. In treating the subject under this aspect, Dr CANDLISH has endeavoured, with remakable earnestness, to impress upon her Majesty's Government that Scotland is Presbyterian, and has urged the having this fact before them when they set about framing a legislative measure touching a NATIONAL Education. I would venture to ask her Majesty's advisers to look a little deeper into the real merits of the question before them, and to bear in mind that Scotland is Christian and Protestant. With such a beacon to guide us in determining the instrumentality to be employed—whether we are to abide by that, which has come down to us from the wisdom of our pious fathers, or to listen to any of the numerous and varied modes that are recommended as more worthy of the growing enlightenment of the age-I feel noways apprehensive for the Presbyterianism of Scotland, in the final disposal of this question; and I am all the more satisfied, that if this beacon be respected, as it ought to be in any educational policy embracing religious instruction deserving the name of honest, and consistent, which can be adopted by a State that maintains a national Church, having acknowledged and authoritative standards of faith and worship, the Presbyterianism of Scotland in its educational department will be amply protected. In the meantime a great question of public policy, like that of a National System of Education, if, as far as Scotland is concerned, it is to be held as an open question, must be regarded without reference to such narrow views as are now put forward by the Free Church.

Vide Mr Moncreiff's Speech at Leith.

<sup>†</sup> Vide Speech of Dr Guthrie in Free Presbytery of Edinburgh.

the leaders of that Church placing it on a foundation as broad and catholic as can be desired, your Lordship cannot, I think, fail to see that the position which they now seek to occupy, narrow as it is, and on this ground objectionable, is in them, when regarded as maintaining even the mere Presbyterian element, one of very manifest inconsistency, and very dubious honesty. If that Church is in a situation to rally around the Parish School, as identified in its support with the Presbyterianism of Scotland, the question arises-How comes she to stand in the antagonistic attitude which she now presents as regards the Parish Church, and out of which arises one of the great difficulties with which Parliament will have again to contend in the educational question?—an attitude of so purely a "conscientious" character, according to your Lordship's own admission, as to have compelled Parliament, in the collateral branch of University Tests, to modify if not annul the most solemnly guaranteed statutes, that are to be found on the book of Scottish legislation, and to strip the National Church of rights and privileges enjoyed by her since the Reformation?

At the period of the exodus of 1843, it was openly, and I think honestly and consistently, declared by the Seceders, that the same principles, which took them out of the Parish Church, must also take them out of the Parish School, and hence the rise of the five or six hundred schools of which the Free Church is now found to boast,—schools that stood at their origin as distinctly out from the Parish School, as did the Church of the Free Secession from the Parish Church of the Erastian Establishment, -schools, therefore, that sprung into existence, not from any proved or clamant deficiency of the educational means of Scotland, but from the high religious necessity of upholding "the headship of Christ in His own house." It has been asked again and again-and I would call the special attention of your Lordship to the question, that you may the better judge for yourself of the honesty and consistency of some who are now urging "reform and extension of the School Establishment of Scotland" through the comprehensive system,-Do they admit that "the battle ground" of the "Headship," -the war cry of the "Ten Years' Conflict," the rallying point of the Seceders of 1843, is now to be narrowed into a field, which, while it still embraces the religious instruction of the adult within the Church, is to exclude the "godly upbringing" of the young within the School? And is it possible that the Establishment—which, so far as the former position is concerned, has been pronounced

"No true church at all"—is yet, so far as the latter is to be looked at, to be hailed as a worthy auxiliary by those very men, who once affixed the fearful stigma upon it, which in common sense ought to shut it out, not less from the Parish School than the Parish Church? If the Free Church is now ready to cooperate with the Established in carrying on "the godly upbringing of the young," through the "residuary"—once and again, indeed, denominated the "godless" Parish School, what, I ask, prevents her from doing so, in carrying on that of the old through the "residuary" Parish Church? If Free Churchmen are prepared to re-enter the Parish School in its religious, and unquestionably most important department, and to conduct it, as they tell us, as it has hitherto been conducted, what hinders them from re-entering the Parish Church? In other words, what is it which, under the position they are now taking up, prevents them from confessing, in regard to their separation from the latter, that in respect of any religious or Scriptural element involved in it, they were as much in error, as, by their present advance towards an amalgamation, they must now be held as acknowledging that they were in their separation from the former? It has indeed been affirmed by the Duke of Argyll, and the doctrine has received the imprimatur of your Lordship's authority, that the Free Church is separated from the Established by nothing doctrinal meaning, of necessity, by nothing amounting to a difference on what Scripture has revealed as an article of faith or a precept of Christian obligation—but merely on the precise line that marks the respect due to ecclesiastical "government and discipline," as set forth by the wisdom of man. Does his Grace of Argyll really think that the Free Church will allow this to be a fair account and representation of the grounds on which the celebrated "Disruption," as it has been called, of 1843, now rests? If the Free Church repudiates this doctrine, while yet cognizant of your Lordship's apprehension of her position, I make bold to say that she is not dealing fairly or honestly with her Majesty's Government in this question, when she demands the comprehensive system of National Education within the schools of the State which she is now advocating. If she concurs with your Lordship and the Duke of Argyll, that points of discipline and government alone, not points of doctrine and conscience, divide her from the Establishment, then I leave your Lordship to say if the "Disruption," and the "Great Fact" which it brought forth, in the

shape of an ecclesiastical body differing so little, agreeing so much, with the National Church, deserved the weight that has been assigned to them in the very fundamental change, which has already been introduced into our Universities—in the still more important revolution, which, it is feared by many, is yet contemplated in regard to our Parish Schools. But surely, so long as the Free Church retains the slightest regard for principle and consistency, there can be but little doubt as to the choice she will make in the dilemma, into which her leaders are now driving her. She has again and again protested that she will abide firmly by the principles, for which so many of her most respected ministers made such magnanimous sacrifices; and although the language, in which she once spoke of the Establishment, may have been somewhat softened down, Free Churchmen, I apprehend, will be the last to admit that any change has come over the dream of 1843. While, therefore, they continue to affix on the Parish Church the fearful stigma that it has denied the authority and rejected the supremacy of its Great Head; and while on this high and truly doctrinal ground, entertained, I am bound to believe, conscientiously, she maintains her still existing attitude of a truly Scriptural antagonism to the Establishment, her present advances in the direction of the Parish Schools, on the sole ground of a common Presbyterianism, must arouse in every friend of that Establishment the "timeo Danaos et dona ferentes," and indeed, in every honest man's breast, a feeling less akin to absolute incredulity as to the object avowed, than to indignation at the course by which it is pursued. To appeal to the Established to unite with the Free Church in maintaining the Presbyterianism of Scotland, without acknowledging that the Establishment is a pure and orthodox branch of the Church of Christ, is manifestly to affront it; and to give, moreover, the place in this Educational question to the Presbyterianism which is due to the Christianity and Protestantism of the country. But, my Lord, we cannot forget, that when this appeal, narrow and of more than doubtful honesty as it stands forth, is made to the quarter that has already surrendered the security so long enjoyed by the pious parentage of Scotland, that their children shall be consigned by the State to sound Christian and Protestant teachers, in order to satisfy "the conscientious scruples" of the Free Church, it may not fail, with all its dishonesty and unworthiness, to find attention. It therefore becomes necessary, as regards the religious element involved

in it, to point out the actual bearing of the position taken by those, who are thus putting forward a system of National Education in which the Established Church and the Free shall go hand in hand; and by which, as a preliminary step, each shall surrender their own schools to a common stock, transferring the election of the schoolmaster, and the presently exercised control and superintendence of the Church Courts, to a body, to be chosen, under this proposed act of amalgamation or comprehension, from all the Presbyterian communions resident in the parish-laying the burden of supporting the National Presbyterian (!) Schools on a rate to be levied indiscriminately on all the lieges, to whatever religious profession or Church they may belong! I leave it to your Lordship to say what claims to the attention of her Majesty's Government any scheme based on such principles, and advocated after such a manner, can possibly establish, so long as a regard to integrity and consistency of conduct on the part of those demanding it, is the road to respect and attention within the walls of Parliament. So long as the Free Church maintains a position towards the Established which forbids her members, as a sin against "the Headship," to enter the doors of the Parish Church,\* it is more than preposterous, it is downrightly impious, to evince such eagerness to enter the Parish School-unless, indeed, that School is at once handed over to the secular and voluntary Educationist, and all regard to alike the Christianity and the Presbyterianism of Scotland banished from it. I say nothing, my Lord, of the impertinence that can place on the same footing, and can call upon the Legislature to regard in the same light, the longestablished and deeply honoured Parish Schools of Scotland, and the ephemeral products of a turbulent and noisy season of senseless dissensions on the questions of non-intrusion, lay patronage, and spiritual independence. To indulge, as does Dr Candlish, in deprecating the fearful consequences of the Established Church repudiating the surrender, on which the unholy alliance he proposes is to be based, might excite a smile, were not the subject so grave and serious; and his earnest and highly wrought picture of these consequences is the more needlessly superfluous, when it is kept in mind that her Majesty's Government stands so deeply pledged, that to no system of National Education, of which religious instruction does not form a part, will their consent be ever given. Under this pledge the Church

<sup>\*</sup> Vide Evidence of "the Sites Question."

of Scotland may certainly feel the more easy as to the dangers from the Voluntary and Secular ranks which Dr Candlish now parades-or, perhaps more correctly speaking, so lately paraded before her as the consequence of rejecting his addresses. entirely concur with him, however, in not less condemning the denominational scheme-which also, it seems, hangs wavering in the educational balance—where the religious instruction to be given within the school is to be left in the hands and at the discretion of Parochial Committees, as introducing such perpetual wranglings and dissensions, as would terminate in these Committees ultimately excluding all religious instruction whatever, as the lesser evil of the two. But I may perhaps be permitted to express my surprise that Dr Candlish, of all men, should propose, in order to escape from these wranglings, that the religious instruction to be given should be fixed by Act of Parliament; and that an United Presbyterian should be compelled, through this truly Erastian channel, to receive instruction for his child even in the Shorter Catechism! The very vehement manner, in which he is now calling on the Free Church to resist any attempts, in the mean time, to improve the condition of the Parish Schoolmasters, while it argues little commiseration for a body of men the most meritorious, awakens a suspicion that these men would be found still more formidable rivals, than they are, to the five or six hundred schoolmasters that have started up-whether required or not—around the five or six hundred ministers of that body, also planted on many places, where no spiritual destitution demanded their services. After what I have brought under your Lordship's notice, as the history of these schools, you will not infer that the means of education were wanting in all the localities, where a Free School started up, any more than that spiritual destitution existed in every parish, where a Free Church tabernacle raised its modest head. I do not now enter into any inquiry into the extent of educational destitution over Scotland requiring to be supplied, farther than to state my opinion, that to serve purposes which are by this time becoming more and more obvious, that destitution has been greatly exaggerated, even in such large and overcrowded cities as Glasgow and Edinburgh. But your Lordship will doubtless regard it as a feature in this question deserving your attention, that this destitution is complained of by the very parties who, if they had been half as zealous and active in striving to avert it, as has been the Established Church,

might have contributed to confine it within narrower limits. You will perhaps be tempted to smile like others at the warning given by Dr Candlish to his friends, that if such an improvement of the Parish Schoolmaster's condition as is now sought should be sanctioned by Parliament, even as a temporary measure, "all is lost!" and although, as he states, the dreaded danger has been averted by-it would seem-the more than ordinary exertions of the deputation to her Majesty's Government, entrusted with the duty of watching over the no less active and vigorous movements of Dr Cook and his Committee, he looks forward to its again occurring, under circumstances calculated but too surely to bring it down upon the head of the Free Church. There is, however, an interval, as it would appear, which must be taken advantage of by the now banded together opponents of the Parochial School system redoubling their exertions to carry out the comprehending scheme, and in which it would also seem, that the Free Church now reckons on the aid of at least a section of the United Presbyterian body. It remains to be seen how far this expectation is to be realized; but in the meantime, Dr Candlish having "buried" his former "speeches" about "godless" institutions, is now treating us with high and laboured encomiums on the Parish Schools of Scotland, which once, he says, were national, and have only ceased to be so since dissent—particularly Free Churchism has created separate sections of Presbyterians within Scotland! This theory, my Lord, will be stretched in due time to the Church as well as to the School-National; and what can be thought of the effrontery-I can give it no milder name-of the man who can call on the Establishment to receive, and act upon it as regards the Parish School? And why are we not honestly told, that as the Parish School system has ceased to be nationalsince Dissent and Free Churchism have embodied and embattled their separate sections of Presbyterians—the Pulpit shall be opened as much as the Desk? Another effect of the same cause dissent—over which Dr Candlish affects so much to grieve, is, it seems, that it hinders the extension of the once wholly national system. It is plain that dissent may render extension impracticable, by at length annihilating the subject to be extended. But does it never occur to those who reason after Dr Candlish's present fashion, that would the Dissenter and Free Seceder from the national system return to the fold of their fathers, this system might, to a great extent at least, be made commensurate with the

necessities of the country? But, forsooth! because they choose to stand out on points of mere "government and discipline" and questions of "lay patronage," a National System of Education, which they so much desire and prize over the denominational as the instrument of providing for the Christian instruction of the country, has become impracticable on the part of any Government to attempt, or at least to achieve! except, indeed, on such conditions as the Dissenting may choose to dictate to the Established section of Presbyterians, and which, after all, so long as these offshoots from the parent stem stand apart on the ground of "conscientious scruples," [and on no other can they expect attention to their demands from the Legislature], is just "Sectarian Education, sanctioned by Act of Parliament."

When the question of obviating the hardships to which the expiry of the 43 Geo. III. c. 54, must expose the highly useful but poorly remunerated class of Parish Schoolmasters, was, some time ago, under consideration of her Majesty's Government, your Lordship intimated in your place in the House of Peers, that the general subject of a National Education for Scotland would be brought before Parliament next session; and until this question is disposed of, we are led to expect that the providing against the anticipated hardships will be postponed. To this the Established Church, although no doubt disappointed in her hopes of at least a temporary Schoolmasters' Bill, can offer no reasonable objection. It is indeed with equal regret and astonishment, that she finds the great principles on which the Educational policy of Scotland has so long rested, about to be called in question, and cast into the crucible of such a House of Commons as the present. But although entitled to protest against a violation of those statutes and international treaties, by which the integrity and permanence of these principles have been as sacredly and solemnly guaranteed to her, as is the throne of these kingdoms to the House of Brunswick, she will not shrink from entering the wider field now to be opened up; not indeed to submit to the Legislature any new platform of a National Education, but to lay before it—the principles, on which the system now existing has so long rested, and which has until this day been the boast and the honour of Scotland-the claims which, founded alike on Scriptural warrant and obligation, and on political wisdom and expediency, she is able to put forward, that the polity which is based upon them ought to be maintained in all its integrity—and the good fruits which it has produced in times past, and is still producing in subduing that ignorance, from which in fact spring the demoralization and crime that bring a country to anarchy and ruin; and in building up a rising generation in that knowledge, which teaching man to "fear God," leads him to "honour the king;" and instructing him to aspire after the things of another and a better state of existence, reconciles him to his lot in the present, however hard or humble; and fills the world with Piety, Charity, and Peace. Our fathers of "the olden time" were called on by events occurring "in their day" to provide for the "godly upbringing of the young;"-a duty which they truly esteemed as lying at the very foundation of all other obligations that can be laid upon a Christian Church or State; and after exertions the most indefatigable, and sacrifices the most disinterested, they succeeded in erecting the fabric which it appears your Lordship will soon be called on to overthrow. The Church of Scotland will, however, strive to rest assured, that you will listen to no reformers, of our educational policy, seeking the overthrow of so truly noble an institution as the time-tried Parish School of your native land, until they can present your Lordship with a system resting on sounder principles, and recommending itself by stronger claims to the attention of Parliament, than does the present. I am quite aware, indeed, that a section of our School Reformers-I may say, indeed, the whole body—who some time ago submitted their rude and indigested plans to public inspection, with all possible parade of their importance, are now affecting to occupy quite another position, and are making no little merit of resting on their oars, until your Lordship bring forward in Parliament the scheme of a National Education for Scotland, which her Majesty's Government is prepared to propose to it. However much they may be in the secrets of the Cabinet, who are now affecting to be so indifferent to active measures on their own part, I am not so deeply versed in the mind of her Majesty's Government, as to tell how far a change in our existing Parochial System may be contemplated. With the example of the "University Admission Act" before them, the friends of "things as they are" cannot but feel some disquietude, as to the nature and extent of this change. Although, therefore, as I have already said, the Church of Scotland were relieved from all apprehension from the Voluntary and Secular Scheme-having a pledge from every Government, whether Whig, Conservative, or Coalition, that Religious Instruction

must constitute an element in the education afforded at any school supported by the State, she may still feel a little nervous as to the countenance which the Denominational, or that system which endows all religious sects whatever, without reference to the truth or error of their dogmata, as measured by the National Standards of Faith and Worship, is to receive under the proposed legislative sanction; -such countenance, I may explain, as this denominational system now receives under the management and responsibility of the Committee of Privy Council on Education. In distributing the grant placed at their discretion, that Committee, we are told, has at length discarded the last remnant of a regard to the religious faith of the applicant schools; and the provision once insisted on, that in all cases assurance should be found that some religious instruction should be given within these schools, has been dispensed with.\* While this system, in itself so imperfect, and truly vicious as regards the religious element, rests on the responsibility of the Privy Council, and a vote of the Commons' House in a Committee of Supply, the Church of Scotland may feel compelled to tolerate its existence; and warranted to accept its bounty for her Parish Schools, if satisfied that the conditions on which it is offered call for no surrender of her principles, and no compromise of her rights, as she is bound to uphold and protect them; and she may declare, as she has done, that she looks "with no envious eye" on what the Committee of Council may bestow on other Christian denominations. But if sought to be developed into a national system, under the responsibility of the Church of Scotland herself, it must, at all hazards, be opposed by that Church.

I have thus called your Lordship's attention to several of the educational projects that are now engaging public notice. I have alluded to that of the Educationist, which banishes all religious instruction from within our schools, to that of the Denominationalist, which introduces into them instruction in every variety of religious creed, and equally patronises every formula of religious worship; and to the Comprehensive, as it has been somewhat quaintly called, which places it in the hands of the three Presbyterian bodies, the Established, the Free, and the United Presbyterian, enforcing the teaching of the Shorter Catechism by Act of Parliament, but ignoring all ecclesiastical control and superintendence of the school, and subjecting it, in all things, to civil

<sup>\*</sup> Vide "Public Education," by Sir James Kay Shuttleworth, Bart.

jurisdiction. But there yet remains to be noticed what has been called the Common Separate School System, which professes, among other provisions, to secure the existing Parish Schools to the Church of Scotland, and to provide, as hitherto. a religious instruction within them, in the doctrines of her Standards, and in them alone; without, however, calling in the aid or assistance of her Presbyteries, which it regards as instruments nowa-days altogether unqualified for the task with which they are still entrusted.\* Such a system, while it may be held up as so far preserving the existing Parish Schools to the Church of Scotland, must necessarily put a limit to the extension of the Reformation polity of 1560; and appears singularly inconsistent, in so far as it repudiates the principles on which that policy rests, as inexpedient to be carried out in the nineteenth century, while it holds them in some respects to be too sound and scriptural to be altogether overthrown. To such a scheme of National Education, if it deserves the name, proceeding as it does on so manifest a sacrifice of high and fixed principles to the demands of a time-serving and ever shifting expediency; and providing, as it proposes, that the place now assigned to the Minister, Heritors, and Presbytery, shall be given to local Parochial bodies, Central Boards, and Privy Council Committees, the Church of Scotland cannot fail to give its most strenuous opposition. Nor will this opposition be disarmed by the Separate School Plan, as further modified, giving a decided majority in the Committee of Management to members and officebearers in the Established Church. How far indeed the pious parentage of Scotland would consider, that they had a better security for the sound Christianity of the teachers of their children, in the mere election of these teachers by a body so constituted, than is now provided by their subscription to a Confession of Faith, and their subjection to the government and discipline of a Church Court, I cannot pretend to say. This will no doubt be tested, should such a scheme ever assume the shape of a Bill in Parliament: and undoubtedly they have the nearest and deepest interest in this question. It cannot, however, have escaped notice, that the proposed abrogation of a test, which, even on the supposition of the electing body, constituted as set forth, giving the very best security, could scarcely be called superfluous. and certainly could do no harm, may well give rise to suspicions on the part of the Church, that it is a less friendly measure to her

<sup>\*</sup> Vide Shuttleworth's "Public Education."

than it pretends to be. But it is enough to observe, that the provision that the Managing Committee, not the law, shall determine what religious instruction, if any, is to be given within the school, is a direct subversion of the whole foundation, on which the educational polity of Scotland has hitherto rested. But the scheme of Separate Schools, providing religious instruction for each religious communion, is liable to far more serious objections. It proceeds on the principle that the State, being pius et Christianus, and having adopted an authoritative standard of faith and worship, as embodying the Truths and precepts of Scripture, has left itself at liberty to countenance and endow the teaching under its own authority of doctrines, which these standards pronounce to be pernicious and anti-christian errors! That the State may be compelled, from circumstances which it cannot control, to tolorate, and even indirectly, as in the case of the Privy Council grant, to support such teaching, may be allowed, while it must at the same time be deplored. But between this and direct establishment of such an Educational system as National, there is a great and manifest difference.

Having thus adverted to the plans of a National Education for Scotland which may probably be soon under consideration of her Majesty's Government, it remains that I turn to the "Present Position" of the Church of Scotland in this great and all-important question. It is that, to which she has been found unalterably adhering since the Reformation in 1560, and by which she has but lately re-declared her determination to abide at all hazards. It is founded on principles that, amidst the views of an everchanging expediency, remain unalterably the same, and which have been but very recently set forth, when, on the introduction by Lord Melgund of a bill, in 1849, to reform and extend the School Establishment of Scotland, the General Assembly of that year, taking the alarm that measures hostile to the relation, in which these schools now stand to the Established Church were about to be proposed, passed an Act, entitled "The General Assembly's Protest, Declaration, and Testimony on the subject of a National Education." In this Act your Lordship will find the principles laid down, on which the Church of Scotland is prepared to take her stand in the coming contest, if to such a contest she is to be called by any of the measures now preparing to be brought forward. The General Assembly directed that Act to be placed in the hands of her Majesty's Government, when occasion should

arise to call upon the Church of Scotland to make a stand for the educational system bequeathed to her care by our pious fore-fathers, and of which she is the legally constituted guardian. That occasion now appears on the eve of occurring, and before the question can be taken up in Parliament, the grounds on which the Church of Scotland is prepared to stand, will no doubt be fully before your Lordship.

Her creed on the matter of a National Education may, I think, be summed in the following very plain and intelligible articles:—

I. She holds it as a doctrine lying at the foundation of all Christian rule and government, that it is the duty of the Civil Magistrate, being pius et Christianus, to "search the Scriptures," that he may ascertain the truths and precepts therein Revealed as the guides and sanctions of his policy, whether legislative or administrative;—embodying and setting forth in this duty, as exercised under our Protestant constitution, the aggregate "right of private judgment" in the interpretation of Holy Writ.

II. This duty, as regards the *Educational*, not less than the Ecclesiastical department, has hitherto been acknowledged, and practically carried out—the whole fabric in Scotland resting on the admitted binding obligation of these truths and precepts, as the same have been ascertained and received, as the revealed mind and Will of God, by "the Three Estates of the realm."

III. She teaches, that while it is the duty of all calling themselves Christians to assist in erecting and sustaining the educational fabric, it is incumbent upon the State, when circumstances arise to demand the same, to provide out of the public revenues for the due and adequate instruction of all its subjects in religious knowlege, alike through the School—the channel of conveying such instruction to the young—and through the Church, the instrument of carrying on the good work thus begun; and in this manner maintaining the power and influence of "pure and undefiled religion" among at once the rising and the grown up population of the country; a duty which has at all times been acknowledged in Scotland, even in the darkest ages of its history, and which, since the Reformation in 1560, has been the object of the greatest care and solicitude with the Church of Scotland.

IV. She admits that the educational wants of a population, which has so rapidly and so greatly increased as that of Scotland, and become, at the same time, so materially changed and disturbed in its distribution, have not been overtaken or supplied by all the exertions of individual and associated benevolence; while they are yearly more and more overstepping the means provided at the Reformation out of the property of the Church, and, as hitherto, supplemented from the public revenues of the country.

V. She holds that a state of matters so greatly endangering the social order, good government, and welfare of the commonwealth, from the consequent ignorance, demoralization, and crime which it engenders, as it springs from the astonishing progress of the country in agricultural, commercial, manufacturing, and mining industry, so has it a just and equitable claim on the fruits of that industry to furnish the means of obviating and remedying its evils.

VI. The Church of Scotland has seen, with the greatest surprise and alarm, the doctrines which have of late sprung up, and are now receiving support and countenance from so many, that the State has nothing to do with the religious instruction element, in the Education now so universally demanded, within either School or Church; and is not only under no obligation, either in sound policy or Christian principle, to provide for the same, but that the devoting of any part of the public revenue for that purpose, or the receiving of the same, is sinful and antiscriptural, and that all endowments now given by the State for the support of religious ministrations ought to be withdrawn.

VII. The Church of Scotland, repudiating the Educational theory that refuses to regard instruction in the Truths and Precepts of the Bible as a great and primary object of the Parish School, or that would at any stage of youthful progress separate religious from secular education within these Schools, stands solemnly pledged to maintain the happy union now subsisting by law between *Church* and *School*, Religion and Education, as under Providence calculated to keep alive the lamp of Gospel Truth in all its purity, and the reign of Christian

morality, social order, and good government, over the face of the country.

VIII. The Church of Scotland stands not more opposed to the legislation that would separate religious from secular instruction within our Schools, than to that which would sanction and endow out of the public revenues the teaching within these Schools of alike the Truth as embodied in the National Standards of Faith and Worship, and of doctrines pronounced by these standards, either directly or by implication, to be pernicious, dangerous, and anti-christian errors. Nor can she look upon the principles that would open the desks of our Parish Schools, from which "the godly upbringing of the young" is to proceed, to teachers of all religious doctrines, however opposite, otherwise than as opening to the same extent the pulpits of the Parish Churches, now devoted to the "godly upbringing" of the old, and consequently and inevitably conducting to the overthrow of the Church of Scotland as now by law established.

IX. In the arduous and important duty of providing, through a National System properly so called, for the Educational interests of the country, so far as these involve the religious instruction element, the Church of Scotland can acknowledge no course of practical policy as consistent with an honest regard to the teaching of the Truth, as revealed in Holy Writ, and embodied in our National Standards, except that which, as hitherto found in the existing law and constitution of Scotland, places the control and superintendence of this instruction in the hands of the National Church, acting as the instrument and under the authority, protection, and support of the State, and carrying on the work of a "godly upbringing," as laid down in the Standards of Faith and Worship adopted by the Church, and ratified by the State.

X. The Church of Scotland, upholding, as she ever will do, a State-Endowed Establishment, with all its necessary tests and securities, as the rule of the civil magistrate in providing for the religious instruction of his subjects, seeks not to interfere with the Toleration in matters of faith and worship now enjoyed within these realms, and which extends to the godly upbringing of alike the young and the old, the rising and the grown up generation—

of those who receive this instruction within the school, and within the church; while, at the same time, she will ever claim respect to the conscience of the State, as the guide of its own policy, civil and ecclesiastical; and will inculcate obedience to all its just and equitable enactments in fulfilling the duties felt to be incumbent upon it, from those alike, who can individually respond to its dictates, and from those who feel themselves unable to do so:—such respect and obedience from those who dissent from the creed and ritual of the State in matters spiritual, being only such a surrender of individual rights, as is manifestly necessary to the very existence of all social order and good government.

To secure the integrity and permanence of the principles now set forth in any legislative measures, that may be adopted touching Educational interests, the Church of Scotland will regard, as in the present crisis of the question, her first and foremost The structure which has in Scotland been raised on their foundation, and of which she is the constituted guardian, she is prepared, at all hazards, to defend and uphold, as not only grounded on Scriptural warrant, and on all the maxims of a sound and enlightened policy, but as guarantied to the PROPLE OF SCOTLAND as the basis of their Educational System "in all time coming," by statutes and treaties alike fundamental and inviolable, and as still farther resting on the obligations so solemnly come under by the Sovereign on his accession to the Crown, and the assurances from time to time repeatedly given from the Throne in her General Assemblies, that the Church of Scotland shall be maintained in all the rights and privileges vested in her by the Act of Security and Treaty of Union between the kingdoms of England and Scotland:-regarding, as she does, these acts, treaties, and declarations, as framed and intended to convey through her an assurance to the pious and godly parentage of Scotland, that within its Schools and Colleges their children shall be consigned to teachers of tried and approved soundness in their Christian and Protestant principles.

In the obligations and assurances now set forth, the Church of Scotland recognises guarantees the most sacred and encouraging, that in any measures that may be introduced into Parliament by her Majesty's Government for the "reform and extension of the School Establishment of Scotland," the principles

on which that Establishment has so long rested will be sacredly respected, and that pledges so solemnly given for their integrity and permanence will be religiously redeemed;—pledges, on the redemption of which depend so clearly the interests of "pure and undefiled religion;"—the cause of sound Christian morality, social order, and good government;—the place of the Church of Scotland in the constitution of these kingdoms;—the permanence and stability of all the Protestant Institutions of the Empire, and the preservation of the Crown itself to the House of Brunswick.

Should it be deemed advisable, as recommended in some quarters, to institute a Commission to enquire and report on the practical results of the system founded on these principles, the Church of Scotland will not, I am persuaded, offer such an opposition to this proposal, as at this moment is displayed by her opponents; nor is it likely, that she will call on Parliament to proceed at once to legislate on the general question, without reference to such results. All her interests in the question, if placed on such an issue, would indeed call on her to demand such an ordeal; out of which she would assuredly come with triumph. But it must not, my Lord, be imagined, that the Church of Scotland is ready to peril her case, as it is bound up in the principles, to which she has borne "testimony" on the results of such an enquiry. It is possible that the facts might be found, as has been asserted by those, who seek to overthrow the present system, yet shrink from such a test of its merits! She will contend, as she is entitled and bound to do, that this state of matters, should it be established, has arisen in spite not in consequence of the principles on which her system rests. That such an investigation would bring to light-or rather, more properly speaking—would only throw stronger and stronger light on these defects, cannot be doubted, and is not denied; but allow me to hint-and, peradventure, this may explain the backwardness displayed in certain quarters to court enquiry-that conviction would be carried home to the candid and impartial judge, that these defects are capable of being remedied by measures within the reach of Government and the Legislature, while the foundations of the system in which they are found are religiously preserved.-Let me turn to these defects-And,

First, The existing Parochial School System of Scotland is, and has been from its origin, defective in the want of a "power of expansion" commensurate with the increase of population, and

adapted to its altered distribution.\*—This is at once and readily granted. Our pious forefathers, it is well known, had a very arduous task to perform in obtaining for Scotland, at the era of the Reformation, the educational platform which they did succeed in erecting; and they were obliged to confine themselves, with all their exertions, within narrower limits than they desired; and to forego the obtaining, at the time, such "expansive powers" as they did not fail, however, to set forth as necessary. Such, notwithstanding, was the perfection with which the reformed educational polity started from the commencement, that for a long period of years it fully accomplished its high purpose; and there is not, at this day, a reformer of that polity who does not set out with an acknowledgment, that it has raised Scotland to the high place which she has occupied among the well educated countries of Christendom. I need not, my Lord, advert to the causes which, at the Reformation, prevented the "expansion capacity," as circumstances might arise to demand it. These, however, I may remark, resolved mainly into the difficulty of finding the funds necessary, and giving to these funds a progressive increase as Your Lordship has not to be told how the rich spoils of the Church of Rome within Scotland were disposed of at this The struggle on the part of our forefathers to secure a small portion of them for the supplying of religious ministrations in the Reformed Church, constitutes a page in the history of our country, reflecting at once honour and dishonour on the parties concerned The possession of the Teinds and Church property wrested from Rome, was the object contended for. The greater part was seized by the Crown, and the greedy and rapacious barons; and a very small portion fell to the lot of "the poor ministers." Yet, let it be told, to the honour of those who certainly did not get "the lion's share" in this struggle, that to them the Schoolmasters of Scotland are, at this day, indebted for the portion of the spoils which now constitutes the property legally vested in them. It once, indeed, bore a greater proportion to the little that was bestowed on the Parochial Clergy; but, unfortunately, while the stipend of the minister had a certain expansive power given to it, that of the Teacher was stereotyped beyond the possibility of meeting the exigencies, which it might have been foreseen must occur.

But let me turn to the remedy for this defect, on the supposition which, I think, I have made good, that the Parochial Schools of Scotland have been and are a blessing to the country.

In this light the Established Church, the instrument set up at the Reformation for the "godly upbringing" of the old, has been justly regarded; and when, so late as 1810, it was found, that in many parishes the "power of expansion" had failed, the call for legislative interference, to sustain the minister in his proper place in society was responded to ;-and-it is not immaterial to remarkthe supplemental aid of the State was accompanied by no conditions in any manner trenching on the ecclesiastical jurisdiction of the Church, or introducing any agency unknown to her What, my Lord, prevents at this moment a similar constitution. course being pursued towards the School, the established instrument for "the godly upbringing of the young," where, on all hands, it is admitted that the alleged inefficiency is traceable to the inability of the schoolmaster, to keep the place he ought to occupy in our social economy? Without going back to the origin of those endowments for religio-educational interests, which sprung from individual piety and philanthropy, in the days when the Church of Rome was in the ascendant;—admitting, for the sake of argument, that these gifts were bestowed in profectum ecclesiae, and that the ecclesia contemplated being overthrown at the Reformation, these gifts reverted of course to the State—the position remains unassailed, as it is unassailable, that on the property of the country was still laid the obligation to provide for religio-educational interests. It is not denied, that the duty laid on the Reformed Church, in return for the property conveyed to it, has been faithfully discharged. The fruits, as anticipated, have been the welfare and prosperity of Scotland in every branch of its industry, and the consequently vast increase in the value of this property. But the Schoolmaster, the great producing instrument of this prosperity, has alone been stationary in the march of national wealth. Is this a state of matters just or equitable? what grounds can the means of "expansion" be now refused? On what grounds, much more, can be justified the attempt to take away the little property originally set aside by law, and in which the present possessors, if not the corporation which they may be regarded as constituting, have clearly a vested right? And which. moreover, it has on all hands been allowed has been so well, and to the country so profitably employed, even in the narrow commercial meaning of the term.

Having so far presumed to direct your Lordship's attention to one mode of remedying the want of "expansive power" in our

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Parochial School system, I may perhaps be permitted to glance at least at another. An Act has but lately passed the Legislature, giving to the Church those powers and faculties of extension, in which, in many cases, she was still deficient; and this Act, I think, embodies principles, and points to a course, that might be adopted in dealing with the School;—I mean the Act which is now being carried out under the truly indefatigable exertions of the reverend and learned Professor of Ecclesiastical History in the University of Edinburgh; and, I may add, carried out with a success, that promises to render it one of the most valuable boons which the Legislature has bestowed on the Church since the Reforma-The attempt but recently made to seize upon the teinds and ecclesiastical revenues—now held in trust for the Church, in the hands of the Crown-for the relief of the spirit-dealers of the Cowgate and Grassmarket of Edinburgh, has happily failed. They remain at the disposal of Parliament for their truly legitimate purposes, among which I need not say the promotion of education holds a conspicuous place; and where deficient, they might be supplemented by the same zeal, that has prompted the landed interest to come forward in the truly honourable and patriotic manner, in which they have seconded the exertions of Dr Robertson and his Committee. The Parish Church and the Parish School have hitherto gone hand in hand together; and it may be presumed, that the parties now coming forward with their voluntary liberality to extend the one, will not, by holding back from promoting the other, permit this essential union to be dis-Without the School no parish at this day, any more than in those of John Knox, can be considered as fully furnished and equipped. But the landed proprietors will, and they are entitled to expect, that the Legislature shall not hold back in playing their part in the "Endowment Scheme" for the Parish School; while the Church will demand, that the public aid, through whatever channel it is afforded, shall be trammelled by no required surrender of her right of control and superintendence over the "godly upbringing" of the youth of Scotland.

In 1846 the provisions of the grant placed at the disposal of the Committee of Privy Council on Education, for the support of Schools in England, were extended to Scotland,—this country being regarded in much the light of an English county; and certainly with a very marked disregard of the features, which in educational matters so broadly distinguish it. These provisions were at first confined to the schools maintained by the General Assembly's Committee on Education, and supported through voluntary contributions and church-door collections; and soon after they were extended to our Parish Schools. The acceptance of the grant by the Assembly, under the conditions laid down, created, as your Lordship must be aware, very considerable diversity of opinion within the Church of Scutland; and her position in regard to it, as it affects the principles, to which she stands solemnly pledged by her Act, "Protest, Declaration, and Testimony on a National Education," have not yet been brought out in that clear and satisfactory manner, that can alone set these divisions at rest. If, as in the Church of England, the differences of opinion created within that of Scotland by the acceptance of this grant, have been somewhat mitigated, since the period when it was first proffered, there is reason to fear, that occurring events may bring them out more and more strongly in both Churches, as the principles on which the grant is distributed are more and more elicited. From at first demanding an assurance from every school applying for aid, that religious instruction of some kind or another was given within it, regard even to the least fragment of religious faith has been dispensed with; and the countenance and aid of the Privy Council Committee on Education are now given to schools of the most elementary character, where religious instruction may be altogether excluded, or where that instruction may be afforded in dogmata the most unscriptural and anti-christian, as measured by the standards of the Church. The Church of Scotland must regard these principles as indefensible, if they are brought forward as the basis of any National System under Parliamentary enactment, and she must strenuously oppose them. It cannot, therefore, surprise any one, that the Privy Council Scheme, in supplying the "power of expansion" to our Parish and Assembly Schools, has not proved successful to any thing like the extent required; and in the midst of the feeling, which it is generating both in England and Scotland, does not promise to become more so. The manner in which it over-rides the Ordinary in England, and the Presbytery in Scotland, in the ecclesiastical management of the National Schools, will certainly ensure for it a very cold reception in these It is founded, moreover, on the assumption of the Denominational scheme being adequate to meet the educational wants of the country, to an extent that only requires some supplemental aid from the public purse to render it complete-an

assumption which past experience is far from ratifying;—while the distribution of that aid is not regulated by the wants of the many, but by the means of the few, and is most operative where, in truth, it is least required.

Secondly, The objection to the present Parochial School System, that it has necessitated the erection of other schools,\* so that no fewer than 3500 have been established beyond the original supply, would of course vanish, as the "power of expansion" was given to the Parish Schools.

Thirdly, Another objection to the system—coming from the same quarter—that the Universities alone have hitherto afforded the means of instruction for parochial teachers, is one which refers to what cannot be complained of, until it is shewn that the Universities are not able, under proper regulations, to furnish the necessary instruction. I see no difficulty in attaching to these Universities, Normal Colleges and Model Schools, with Boards of Examination, and diplomas of merit, and all the other more modern—and I am far from denying—most useful and necessary accessories. Your Lordship will be quite prepared, from the view which I have taken of the Parish Schools, and their great and primary object, that I should suggest in any coming "reform" a more complete and perfect instruction of the teacher through the University in all that is to qualify him for training up our youth in the knowledge of Christianity. I have always, indeed, regarded it as a singularly unhappy departure from "the good old way," that the Parish Schoolmaster and the Licentiate of the Church should have come to be so much regarded as incompatible with each other. I might at this moment, I am persuaded, appeal to your Lordship, if it is not the fact, that the Parish School stands, by universal consent, in the highest estimation in those parts of Scotland, where the teacher holds the status, and is sustained by the prestige, that attaches to his office or place in the parish as an "Ecclesiastical person." Our present schoolmasters, however, stand charged with conveying religious instruction to their scholars in a very perfunctory manner, making the Bible and the Shorter Catechism mere task-books for lessons in reading and exercises in memory.† If there is ground for the charge—which is undoubtedly an abuse—there is a remedy within

<sup>\*</sup> Vide Sir J. K. Shuttleworth on "Public Education."

<sup>†</sup> Speech of the Hon. J. Elliot, M.P., at Kelso, January 1854.

our reach, and let it be applied. Let the schoolmaster be required to pass through a theological or Scriptural curriculum of study at the University, with a reference to his duties within the school, as the instrument of the "godly upbringing" of our youth; and let care be taken that he fulfils the obligations under which he comes on accepting his office. There is surely no difficulty in all this, any more than in preventing "heritors from tampering with" or "Presbyteries from laxly regarding" the instruction given in our Parish Schools. Looking, indeed, to the manner in which the duties of both heritors and Presbyteries have been discharged, and to the good fruits that have resulted from their united labours, notwithstanding many obstacles thrown in their way, I am astonished, I confess, at the boldness that can bring such charges against them, as are embodied in this objection.

Fourthly, The independence of the schoolmaster on either civil or ecclesiastical authority, traced to the struggle between these jurisdictions leaving his position in its present alleged doubtful and anomalous state; -the examination by Presbyteries in the exercise of their rights being only periodical;—the paramount influence of parents over the conduct of masters, as determining the amount of fees;—the difficulty of removing negligent, incompetent, or immoral teachers, and the want of any provision for superannuated masters—all these are defects which, it is plain to every one, may be remedied in our existing system, without that system being torn up by the roots. To lay the ruthless hand of reform upon the time-honoured fabric itself, that a few deficiencies may be supplied, a few anomalies removed, would be to betray as little of gratitude for the benefits and blessings which it has bestowed on the country, as it would savour of political sagacity or wisdom in dealing with an institution so intimately interwoven as Church and School in Scotland with the constitution of England itself, and upheld by guarantees, which cannot be shaken without every other in the kingdom, not excepting the throne itself, participating in the shock. If, therefore, our Parochial School System, the palladium of all that has hitherto constituted the glory and the boast of Scotland, is now to be assailed within the walls of the Imperial Parliament, let it, for the honour and credit of that body itself, be on the broad and honest grounds of the principles, on which it rests having lost all claim to legislative sanction. To endanger the time-tried structure at the bidding

<sup>\*</sup> Vide Shuttleworth on "Public Education."

of a body of schismatics, now demanding the reformation of what but lately they stigmatised as a "godless" fabric, that, for sooth! their "conscientious scruples" on "lay patronage" and "spiritual independence" may be respected, would ill become the Parliament of England. Its right to examine to its lowest depth the foundation on which the structure rests, and to regard its adaptation to the circumstances in which the country has come to be placed, I desire not, for one, to controvert. Let the duty, if deemed imperative, be set about in all integrity and honesty of Let the Church of Scotland be heard within the purpose. High Council of the nation, in defence of all which she stands pledged in the most solemn manner to uphold, and she will abide the issue, in the confident assurance, that in demanding the permanence of her Parochial School system in all its sacredness and integrity of principle, carried out, as it ought to be, by the appliances which Parliament alone can supply, to enable it to fulfil its high destination,—"the godly upbringing of the young,"—she is claiming nothing but what a regard to the highest and holiest interests of the country warrant her in seeking from the wisdom and piety of the Legislature; and to which, under statutes, the most fundamental treaties, the most solemnly guaranteed, she is entitled.

But there remains to be noticed an argument for the modification, if not the overthrow of the present Parochial School system, heard of late from every hustings, and urged from every platform, on which is found the education-reformer,—namely, that the Church of Scotland has ceased to be "the Church of the majority." Now, did the fact really stand as this argument assumes, I need not surely say, that it might not be conclusive against the soundness of the principles on which the existing Establishment rests, as measured by either Scripture warrant or sound policy. But the Church of Scotland is, at this moment, the Church of the majority of the people of Scotland. Your Lordship cannot be ignorant. that all the statistics to which an appeal on this point can be made, fully bear out this assertion. The adherents of the Church of Scotland, as compared with those of the Free Church, are in the proportion of 1,113,856 to 500,000; as measured by those belonging to all other dissenting denominations in Scotland, they bear nearly the same ratio. And when to these are added the 556.928 who are put down by Mr M'Culloch as belonging to no church or religious sect whatever, and who, on that very account, are

regarded in the eye of the law as specially entrusted to the Established Church, that they may be reclaimed from their state of religious indifference, the result is, that out of a population of 2,870,784, there belong to the Established Church 1,679,782.

In the remarks which I have now presumed to submit to your Lordship, I have chiefly had in view our schools, as found within parishes coming properly under the name of landward. When Parliament comes to deal with Burgh Schools, it will no doubt have before it something more nearly approaching to the tabula rasa which is presented over all England; and it will not at least have to demolish to the same extent, before it builds up. I need not, however, notice, that in the great and important matter of a religious instruction, to be given within them by the State, the Church of Scotland must call for the application of the same principles and maxims, as affect the landward schools. It is plain that the Church must demand a sound Christian instruction; and cannot sanction a State-endowed propagation of that, which her own standards may have pronounced to be opposed to Scripture Truth and requirement, within the Burgh, any more than within the landward Parish School.

But it is asked, with an air of triumph, by our opponents in this question-" Will the Church of Scotland pretend now-a-days to the capability of educating the whole people of Scotland?" And there are some, perhaps, within her own pale, who, staggered by the question, as they look into the state of our large and populous cities, are not a little alarmed, that the Church by claiming this ability may endanger the loss of what she still possesses; may, by grasping at the burgh, lose the landward parish education. In coming, my Lord, to a decision on this view of the subject, permit me to say that no question of degree can be raised. It is a duty laid on the Church by the law and constitution of Scotland, to embrace within her ministrations the whole population of the country; and to every man and woman demanding these ministrations at the hands of her clergy, they are under a legal obligation to afford them, if on trial they find the applicant qualified to receive them; and this obligation may be enforced by the civil court, to the extent of compelling this trial of qualification to be gone about. Incapable of discharging her duties, from the difficulties and obstacles that now-a-days present themselves, and arise out of the altered but accidental circumstances of society, the Church may be. It belongs to the State to remedy and

remove these difficulties out of her way; and this, whether found in the Ecclesiastical or Educational department of duty. will be hers to bring the measures proposed for this end to the standard of those principles and maxims, which she believes and has declared to be according to the mind and will of God, and which she has solemnly bound herself to maintain at all hazards, and by every constitutional means in her power. She may fail to obtain a "godly upbringing," now so ill provided for within our great cities; and because she will not consent to consign the son of the manufacturer and artizan to the care of the Jew, the Papist, or the Infidel, she may witness the child of the farmer and the labourer wrested from her, and exposed to the same "godless" system of education. But her path of duty lies clearly before her, and is as plain within the burgh as within the landward parish. The omnipotence of Parliament she cannot withstand. It has already consigned the more advanced youth of Scotland, in receiving instruction in Literature and Arts, to the tuition of men of any religious creed, or of no religious profession whatever. It may follow up the policy of the Lay Chair legislation in dealing with the Burgh Schools; but never, it is to be hoped, will the Church of Scotland consent to offer up the youth of our burghs on this altar, that the youth in our landward parishes may still be educated by those alone, who are sound Christian and good Protestant teachers. solemnly entered her protest that she stands guiltless of the consequences that may flow from the godless legislation that has been adopted as regards our Universities—legislation, over which those who rashly and recklessly invited it, are already lifting their lamentations.\*

But it is time that I bring to a close the remarks which I have presumed to place at such length before your Lordship; and in doing so, I would respectfully hazard the assertion, that during the whole progress of the educational controversy which has so long and so deeply engaged public attention, every thing has conspired to demonstrate, that now, when it evidently approaches a crisis, the Legislature will be shut up, in erecting a NATIONAL SYSTEM—to the ESTABLISHED—as contradistinguished from the Secular, system, as the only effective remedy for the evils requiring removal. These evils, it is assumed, have arisen out of the growing ignorance of the lower classes of society

<sup>\*</sup> Vide Speeches, January 1854, in the Free Presbytery of Glasgow.

in that branch of knowledge, on which alone can rest the social welfare and good government of any country,-in other words, Religion, and a right sense of its duties. indeed, the religious instruction element enter into the question, no difficulty that might not easily be overcome would stand in the way of the policy to be pursued. Did all Christians see "eve to eye" in matters of religious faith and worship, the religious instruction element would itself present no obstacle; and on the other hand, were the State prepared to sanction the scheme, that would banish all religious instruction whatever from within the school, all again would be plain sailing before it. assuming that the State is to insist on religious instruction being given within its schools, the real practical question which it has to solve is this-Shall the State, in affording this instruction, and adopting, of course, the Holy Scriptures as the fountain from which it is to be drawn, be guided by its own conscience in interpreting these Scriptures ?-this conscience, under our Protestant constitution, representing and embodying the aggregate "right of private judgment" in this interpretation. Or shall the State, by extending its support and countenance to endow and propagate religious dogmata, however much opposed to its own standards, approbate and reprobate the same rule, which it has laid down for its guidance—and, of necessity, the rule and requirement of Holy Writ, as understood by itself? Shall it. in other words, cease to regard itself as having a conscience, by which to be guided in matters of religion, and thus relinquish the ground, on which it now maintains a National Church; -achieving at length what so many are now-a-days demanding as the radical cure for all our Educational evils.—a "disruption" between "CHURCH AND STATE!"-an event which every one must see will inevitably follow the "disruption" between "Church and School," whether that "disruption" be brought about by adopting the scheme of the Secularist or the Denominationalist Reformer.

> I have the honour to be, My Lord,

Your Lordship's most obedient humble servant,

JAMES BRYCE.

Edinburgh, January 19, 1854.

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## SPEECH

OF THE

### LORD ADVOCATE OF SCOTLAND

IN

THE HOUSE OF COMMONS, Feb. 23. 1854,

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THE BILL FOR THE EDUCATION OF THE PEOPLE OF SCOTLAND.

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#### SPEECH.

SIR.

I RISE, in pursuance of the notice which stands upon the paper for to-night, to move for leave to bring in a Bill to make further provision for the Education of the people in Scotland, and to amend the laws relating thereto. feel that I need say nothing to bespeak the candid consideration and indulgence of the House in the discharge of my duty on this question. Its importance and its difficulty speak sufficiently for themselves. Its importance no one doubts, and its difficulty is only too notorious. is no question on which so much difference of opinion exists; and none in which difference of opinion, even on points the most abstract and theoretical, creates so many practical obstacles. We had the other night a very interesting discussion on Education in England; but there was certainly nothing in the substance or result of that discussion to affect the truth of this remark, or to remove the difficulties which beset me. And yet I cannot help giving expression to a feeling which constantly comes over me, that difficulties arising from differences of opinion on abstract principles ought, on such a subject, to give way before any earnest and honest endeavour to remove them. At first eight one would think that, with means at our command, and hearty good will in the cause, the teaching of the children of this country ought to be the simplest

and easiest of all public duties. It might be expected to be the very last battle-field which the dogmas of contending sects, or polemical dissension, should select for conflict. Even if the question were regarded as relating to an ordinary work of philanthropy and benevolence, it might be thought, that all good men would willingly unite to merge their differences of opinion, in order to rescue the rising generation from an ignorance, of which it is scarcely too much to say, that it is often as bad as the worst of creeds, and as fatal as the most fatal of heresies. And this all the more, when it is recollected that the education of the people is a matter, not of choice, but of duty; and that every citizen who comes to years of maturity without having had within his reach the means of ordinary instruction, reflects discredit on the Government under which he lives. There are. however, circumstances under which men proverbially forget their mutual differences, and unite in common action; and such I take to be the circumstances under which this question of Education forces itself upon our consideration. Thanks to the negligence of former generations, and our own, it is no longer a mere question of philanthropy, or a mere question of duty, but it has become a question of self-defence. If we do not encounter and overcome the ignorance of the people, the ignorance of the people will overwhelm us. The plain truth is this, that with all our boasted prosperity - while we are founding dynasties in another hemisphere, and bringing our argosies home from the ends of the earth, - while we are extending the cords of our political freedom, and making strides in science, and arts, and civilisation, -- there is all this time growing up in the very heart of our social system, in the very centre of our mighty cities, and at the very base and root of this immense community, what I do not err in terming a savage and barbarian race — tied to you by no sympathy -- bound to your institutions by no common link -inheriting with their blood, the energies and the passions, as they do the thews and sinews of the race from which they spring; but with those energies unsoftened by any humanising influence, and those passions unrestrained by the knowledge of any duty, either to God or to society. I do not say this merely by way of declamation. who have been accustomed, as it has been my duty for some years, to look beneath the surface, and be conversant with the statistics of crime, know that what I now say is no exaggeration, but plain, simple, lamentable, and fatal truth. Fortunately, various elements, the increase of emigration, and general employment and prosperity, have to a certain extent relieved, during late years, the immediate pressure from this source. But the danger from it is as imminent as it is undoubted, and it must be met, not by a mere patronising sympathy with the ignorance of the lower orders, but with action of such energy as men use when an enemy is at their very gates. We shall never deal with this question rightly except on the assumption that there exists at the very foundation of society a flood of deep, unfathomed, pestilential waters, which, unless prompt measures are taken, any upheaving of our social system may cause to burst their barriers, and sweep us and our boasted institutions to destruction.

I would not be understood, by these remarks, as indicating that anything that I now have to propose, on the part of the Government, is at all likely to be adequate to meet the evils I have now described. But I have thus introduced my observations, for the purpose, in the first place, of reminding the House that, whatever is to be done, there is no time to lose. It is one of the miserable consequences of past neglect, that any remedy we apply must be the work of time, while the evil itself is impending and increasing. We have now, for twenty years, been discussing the modes, and forms, and theories of Education; during all that time I do not say that nothing has been done, but our efforts have been so partial and capricious,

that very little has been done to reach the real root of the evil; and in the mean time three generations of school-boys have become men, and will constitute a large proportion of that world of which we ourselves will have to deal for the future. I therefore trust that, at all events, the House will come to the resolution of delaying no longer in commencing this important work. And the other object I have in view, is to induce the House to consider the propositions that I have now to make in the spirit of self-defence; and while the battle of opinions rages out of doors, to claim a candid co-operation from the representatives of the people within this House, whose province it is as much to moderate as to reflect them.

The proposal that I have to make does not profess to be framed upon any abstract principle; and I fairly own I am perfectly indifferent as to whether or no it may be supposed to fulfil any given theory of Education. We may go on long enough before we can frame a method of Education which shall conform in all its parts to any abstract principle. My great object and desire is to accomplish the practical purpose of educating the people; and if that object be well attained, we can afford, I think, to dispense with the discussion of theories. I may, however, say, at starting, that as a matter of opinion I hold very strongly, that no measure of Education will be effectual for its object, which depends for its efficiency on optional or voluntary effort. A great deal, no doubt, may be done, and has been done, in this way; but the necessary effect must always be, that many places, and those generally which stand most in need of Education. are completely neglected. In Scotland we have had, for nearly three hundred years, an established system of Education — an advantage not enjoyed either by England or Ireland - which is founded on the principle, that the State has a duty to discharge in educating her citizens, and is bound to make provision for this object which shall not be dependent on merely voluntary exertions. I shall not here stop to argue the question whether there be or be not such a duty binding on the civil community. It is enough to say that such is the principle on which Education in Scotland has for centuries been founded. In every parish there must be a school, and that school maintained, not at the will of the parishioners, but by a barden imposed by law on the land. Such is the system which I am desirous of extending; nor have I any fear that, in the present state of society, too much is at all likely to be done in the cause of Education, or that there is any danger of voluntary efforts being unduly discouraged by national prodigality.

A difficulty, however, that obviously stands in the way of even the first step towards obtaining this object, - not one of those difficulties to which I have already alluded, but one much more real and practical, -- is the want of definite information as to the real amount of destitution which is to be remedied. It is obvious that no remedy can be applied without the imposition of additional local or public burdens; and it is as impossible to impose these burdens without knowing something of their probable amount, as it is to ascertain, with anything like accuracy of detail, the real extent of the evil which it is necessary to meet. It has accordingly been suggested, that before proceeding to legislate on this subject the necessary statistical, information should be first obtained, either through the machinery of a committee of this House, or a Grown commission. I am happy to say that the Government have not thought it right to adopt either of these alternatives, as, while the result of either of them would have been doubtful, and would have been quite as likely to have increased as to have diminished existing difficulties, the question itself would have remained in a state of abeyance, in which it is both undesirable and impossible to leave it. The course, accordingly, which the

Government propose to adopt on this part of the subject, is one to which I hope to obtain the ready assent of the It is proposed to establish, under the cognisance of the General Board, (the constitution of which I shall hereafter explain,) a system of Educational Inspection, on a scale considerably more extensive than any that has been before attempted, either in England or Scotland. object of that system of inspection will be, among other things, to obtain a complete educational survey of the whole of Scotland. It is proposed, that within two years - that is to say, in the Parliament of 1856, - the inspectors shall furnish the Board with materials which shall enable them to lay on the table of Parliament of that year, a detailed account of the Educational Statistics of Scotland; showing not merely the amount of 'educational destitution which prevails, and the number of schools that exist, but descending into details much more minute, and enabling Parliament and the public to ascertain that in this town and in that, in this country district and in that - nay, even in particular streets or localities, so many families do or do not send their children to school. hope, Sir, that in this way, by having such a statement as this placed on the table of this House, and revised from year to year, we shall take a most important step with the view to the remedy of the evils I have described. What is fairly begun, is said in common proverb to be half done. It is at least important, with a view to a cure, to know where the evil is, and what is the extent of it; and when that is proclaimed in public documents from year to year, to the people of this country, and to Europe, it is almost certain that before long an effectual remedy must be provided. On these statistics I hope to see built a thorough system of Reformatory Schools, and that when knowing with accuracy where the hotbeds of crime are, we may establish, on a scale proportionate to the necessity, that part of our educational system to which, in my opinion, we must

ultimately look as our most material rampart against the increase of social depravity. I hope, also, to see carried out on these statistics, to a certain extent at least, the principle of compulsory attendance at school. I should wish to see the principle acknowledged and acted on, that as it is the duty of a parent to maintain its child, and the Law punishes him if he is able and refuses to maintain it, and if he be unable the State provides for its maintenance - so it is the duty of a parent not to allow his child to grow up a savage in a civilised community; that he is as much bound to provide for its moral as for its physical wants; and that the Law is entitled to compel him to the performance of duties which he owes to society. To what extent this principle can be carried out, is a different question. Such, however, is the process of inquiry by which I hope, at the end of two years, that Parliament will be furnished with the means of constructing a complete and perfect system of National Education. And, until these are obtained, it is obvious that it is impossible to institute any system that can adequately meet the emergency.

But, of course, it is not the intention of Government to rest satisfied with these preparatory measures. There is much that may be done at present; and I shall now proceed to explain to the House the additional provisions it is proposed to introduce.

This leads me necessarily to proceed to consider the position of the Parochial Schools of Scotland, and the alterations which it is thought necessary to make with regard to them. I have already said that Scotland has the advantage of a school supported by public funds established in every parish; and, although not much to our credit, that system was almost as extensive 250 years ago as it is now; the advantages which Scotland has derived from it have been so great, and so notorious, that for long she was quoted as an example, and, in some degree, is still renowned, for the superior education of her

people. I should be the last man to deny the unquestionable benefits which these Schools have conferred upon the country; but it is as impossible to deny that the wants of the population, and the nature of society, have altogether outgrown the materials of which that system is composed,

In the first place, the salaries of the schoolmasters are altogether inadequate; and this subject, indeed, forms one main reason for immediate legislation. It is well known to most of the Honorable Gentlemen whom I now address, that the parochial schoolmasters of Scotland are paid by the landed proprietors of the parish, at a rate which is determined by a certain amount of grain, converted according to certain fixed modes of calculation. The amount of grain was last fixed by the Act 43 Geo. 3: chap. 54. By that Act it was provided that the price or value of the grain salary should be struck every twentyfive years; and in 1828 these prices were fixed, giving 34L as the maximum salary, and 25L as the minimum salary payable to the schoolmasters. The minimum is what the heritors were bound to give; the maximum, the amount which the heritors, as a body, could resolve to give. The House will very well understand that remuneration of this amount has come to be in many - or, indeed, I may say in all - cases very inadequate, and entirely insufficient to attract to the position men; of the necessary education, intelligence, and character. Indeed, the wonder rather is, that, with such remuneration, so many men of ability and attainments have found their way to the Parish Schools. Even under the conversion of 1828, L should have thought that Parliament would have done great injustice to the parochial schoolmasters, a most illpaid and meritorious body, if they had been allowed to remain in that condition. But the second cycle of twenty-five years expired last year. The value in money has been struck anew, and, owing to the fall in the price of grain, the salaries to which the schoolmasters are re-

stricted, unless Parliament interferes, are a maximum of 251. and a minimum of 191. I think the House will agree with me, that Government have rightly resolved not to allow the parochial schoolmasters to remain in this position of hardship. It is proposed to abolish entirely the payment in grain, though not to relieve the heritors of the burden of maintaining the parochial schoolmaster, but to fix the amount payable by the heritor at the present maximum of 341.; and, at the same time, it is proposed, that no parochial schoolmaster shall have a salary less than 50%, the remaining 16% being paid out of funds to be voted by Parliament to the Privy Council, and to be administered by them. This sum of 50L will be exclusive of school fees and other remunerations of that kind. There are other provisions for improving the, position of the schoolmaster. At present, miserable as the salary is, the schoolmaster has no retiring allowance. It is intended to propose that, subject to regulations to be described in the Bill, a schoolmaster incapacitated for his duty should be entitled to a retiring allowance of 251.; of which one half should be furnished by the heritors, and the other half by the Privy Council. In this way the Bill will provide against what has been found in Scotland a great evil, that, pinched as the schoolmasters are by inadequate payment during their best days, even the most meritorious have no fund to fall back upon in old age, and, however incapacitated or unfit to discharge their, duties, they are compelled to hold by their position to the last, to the great detriment and injury of the cause of Education, and to the great scandal of the country at large. With regard to house accommodation, the Act of 1803. provides that the schoolmaster's house shall not consist of less than two rooms and a kitchen. The proposition now made is, that it shall, in future buildings, consist of not less than three rooms and a kitchen.

Such, then, are the proposals that are made with re-

spect to the position of the schoolmaster. And if his position be thus ameliorated at the public expense, I proceed to consider whether any change should be made in the law with regard to the superintendence of Parish Schools, and the election and qualification of schoolmasters. leads me to mention a subject, which undoubtedly excites a great deal of interest in Scotland, I mean the subject of the test which it is necessary for every parochial schoolmaster to take before his election. It is well known to the House, that, under former statutes, to which I need not refer in detail, all schoolmasters, in the Parish Schools, and professors in the Universities of Scotland, were obliged to profess their adherence to the doctrines of the Confession of Faith, and to the Church of Scotland, as by law established. Looking to the altered circumstances of society in Scotland, Parliament last year repealed this law as regarded the Universities, and the question naturally arises, Is it still to remain in force in the Parish Schools, in regard to which it has always been stringently observed? It has been urged with great force and anxiety, that it would be undesirable, in the mean time, to interfere with this test, and so disturb the connection between the Established Church and the Parochial Schools, before being certain that we have a better system to put in its But, after much consideration, Her Majesty's Government have come to the conclusion, that it is not desirable that this state of the law should any longer The words of the clause of the proposed Bill relative to this subject are very few and conclusive, and I hope will put an end for ever to a controversy which has too long waged. They are, "It shall not be necessary for a Parochial Schoolmaster to subscribe any Test, Confession of Faith, or Formula." If this provision had been conceived in a spirit of hostility to the Established Church. or with any desire to diminish the security, which now exists, for the religious teaching of the people, it would

deserve to meet with an opposition which, as it is, I have great hopes it will not receive. For how does the case stand as regards this exclusive test? It is proposed, by means of public money, to place these National Schools in a much more efficient position; and when national funds are to be devoted to such a purpose, I declare I do not know by what argument, by what process of reasoning, by what course of logic I could defend the maintenance of a system, which restricts the choice of teachers in these schools to less than one half of persons qualified in Scot-In Scotland we have the reputation of being very keen in polemical disputes. It is said, we set so much store by ecclesiastical differences, that no two Scotsmen can be found to agree upon such subjects. But persons not acquainted with the nature of society and opinions in Scotland, may draw very erroneous conclusions from these ecclesiastical differences, and fall into great practical blunders, if they imagine that these disputes necessarily prevent mutual co-operation on such a subject as Education. These contests relate entirely to questions of Church government. In creed and belief, the country. taking it in its general aspect, is not only substantially, but completely, agreed. Ail the different bodies of Presbyterians, the Established Church, the Free Church, and the United Presbyterians, comprising, certainly, nineteentwentieths of the population, hold by the same Confession of Faith, and teach the same Catechism: and of all the schools in Scotland, I am not above the mark in saving that 95 per cent. teach the very doctrines in the same way and out of the same books. The substantial question, therefore, in regard to the retention or the abolition of this limitation of the field from which schoolmasters may be chosen, must be considered with reference to this state of circumstances. Is there any ground or reason, at a time when the public resources of the country are applied for the improvement of the Parochial Schools, for maintaining a provision by which, out of 5000 persons ad-

mittedly qualified in creed and in acquirement, the choice is to be restricted to 2500, merely because they belong to a different communion without any difference of creed. It appears to me, that this provision, therefore, is inevitable, and I cannot doubt it will be adopted by the House. I am sure that it will receive the strong approbation of the country, and I believe the approbation also of a large body of the lay members of the Established Church. I might take the liberty of giving one word of advice to my friends of the Established Church - and though, unfortunately, I no longer belong to her communion, I give that advice with anything but a feeling of hostility. -- I should say, that I know nothing that militates so much against her efficiency and influence as the subsistence of this exclusive test. It keeps alive animosities; it promotes dissensions, by which the Established Church has nothing to gain, and everything to lose; it gives strength to those who have an interest in fomenting divisions, and interferes with the active discharge of her duty, by distracting her energies from her proper work. However important the questions of church government may be that divide us, I see no reason why we should have contending schools -established by contending sects. I have no desire to see that; I should wish to see the children of our parishes -meeting together in the same school, reading out of the same books, and taught their common creed; and there is no reason whatever why they should be debarred from companionship at school, because of ecclesiastical controversies, in which it is time enough to instruct them in maturer years.

The test, then, being abolished, and the electing body being left free to choose the best qualified candidate, the next question that occurs is, Who are to be the electing body? It is not proposed by this Bill to make any alteration in the existing law on this subject. The election of the parish schoolmaster, except in the case which I shall

immediately mention, will remain as now, subject, however, to examination by the inspector of the district; and the approbation of the General Board. The election will thus be vested in the heritors and the minister of the parish. But there is a farther question, as to the hands in which the ordinary management of the school ought to be vested. At present there is no controlling power over these schools, except the general superintendence of the Presbytery of the district. I certainly do not consider it as important to interfere with the superintendence of the Presbytery as to remove the test. But in this revision of the existing system, the question of real importance is, whether the superintendence by the Presbytery be or be not efficient. It is desirable to provide for the superintendence of these schools in the way most likely to be conducive to public advantage. Now, with all respect to the Established Church, I have no hesitation in saying that, for the period of a full century, until twelve or fifteen years ago, the superintendence of the Presbytery over the Parochial Schools was in most cases little better than a name. Under this system it is notorious, and no one who has any practical knowledge of the subject can dony; that in many instances the Parochial Schools have, in the course of the period I speak of, been debased and degraded beyond all imagination. Indeed a body, constituted like the Presbytery, cannot efficiently superintend the echools within its district. Meeting at long intervals, and scattered over a territory embracing sometimes many, and distant parishes, it is obviously impossible that these church courts can accomplish the necessary supervision. I do not mean to say that, even if this objection had not existed, it would have been right or desirable to have continued the superintending power of the Presbytery. But, as it is, and looking to the unquestionable fact that the present system has not proved efficient, it is proposed to abolish it entirely. If the first the second of the second

It is proposed, accordingly, to leave the superintendence and management of the parish schools in the hands of the electing body, the heritors and minister of the parish, with a power of inspection by the inspector of the district, and under the control of the General Board. The management is left in their hands on two grounds: in the first place, because the burden of maintaining these schools is left with the heritors; and in the second place, because I freely and frankly confess, that, while anxious to remove defects and obstacles, I am not desirous of sweeping away entirely the existing machinery of these schools until we are ready to provide a system which has been found to be better. Sir, it does not appear to me that by thus removing limitations on the power of election, and vesting the management of these schools in the heritors and minister, subject to the General Board, instead of in the Presbytery, we do anything which can be considered, even if the provisions of the proposed measure rested there, as weakening the guarantees for religious instruction which the country possesses at present. The test has been found to be no guarantee at all, and effectual only to exclude the most conscientious and the most sincere. The Presbyterian superintendence has been found, in times of lethargy, to be little better than a name. I quite admit that of late years, and stimulated partly by competition, which I consider, in some respects, unfortunate, there has been great and increased vigilance on the part of the Established Church with regard to the Parish Schools, and that they are probably now in a condition of greater efficiency than they have been for many years. But times of lethergy may come again, and the results will be as before. I have seen a declaration, very largely and very respectably signed by a number of heritors in Scotland, in which they express a desire that the Parochial Schools should not be disconnected from the Church, or removed from their superintendence. I think it may be doubted whether, notwithstanding the weight and the respectability of many of the names attached to that document, it represents much of the Presbyterian feeling of Scotland. But the declaration, at all events, may give the Established Church some assurance, that in leaving the management of the Parochial Schools with the heritors and the minister, we are not taking a step which is intended or calculated to injure the cause of religion, or which is conceived in any spirit of hostility to the Church herself.

There are two questions, however, which still remain, and to which it may be necessary to advert before concluding my remarks on the Parochial Schools. The first is a provision to the effect, that if the heritors shall so resolve at a meeting to be called for that purpose, they may throw up the support and management of the Parochial Schools, and give it over to the rate-payers under subsequent provisions in the proposed Bill. In this case the rate-payers will then be bound to assess themselves for the support of the school, which will then fall under the general management, which I shall immediately explain.

The second point to which I refer, is the question of religious instruction; and as the provisions on this subject are applicable to parochial as well as other schools, I may as well now advert to that part of the question.

I hope I shall not be considered as dealing lightly with so important a topic when I say that, as regards the present question, I consider the religious difficulty as no difficulty at all; and notwithstanding all that has been said and written on this subject, I believe that such is the opinion of nine-tenths of the sensible and thinking people of Scotland. There is nothing so easy as to get up a case of conscientious scruple—to lay down abstract principles, and say, beyond this line or that my conscience will not allow me to go. But it would certainly rather appear

that in a country where we are all agreed both in the thing to be taught and the manner of teaching it, conscientious scruples have a very narrow field to work upon-

In explaining, however, my own views on this part of the subject, in so far as any explanation appears necessary, I must revert to a subject on which I said a few words the other evening. An Honourable Member opposite (Mr. Adderley) startled me, and surprised some of my friends in this House, by informing them and me that on some occasion I had given expression to a sentiment, the extraordinary nature of which was only equalled by the unusually strong language in which it was supposed to have been expressed. The Honourable Gentleman referred me to his authority, which was a pamphlet by the Rev. Dr. Bryce; and I have since had an opportunity of looking at the passage. Indeed, I am ashamed to say that I found the pamphlet on my table with its leaves uncut. statement certainly is what the Honourable Gentleman represented it to be: "That the Lord Advocate was found declaring, that rather than exclude logic and mathematics from the schools, Christianity should cease to be taught in them." In so far as accuracy of statement was concerned, I stated the other night that I had no complaint to make of the Honourable Gentleman. He quoted quite accurately, but I should recommend him, before again trusting to an authority so apocryphal, to verify the quotations he finds there. The Rev. Doctor refers to some speech of mine at Leith as warranting the statement. What speech he does not specify; and I have no doubt that many newspaper reports of my speeches to my constituents may have been inaccurate enough. But knowing that upon this subject of Education I have always held the same language, and having no high opinion of the accuracy of the Reverend Pamphleteer, I take leave to say, without having had any opportunity of referring to any of those speeches, that no report, however incorrect, ever at-

tributed such a sentiment to me. I undertake to predict that it will turn out that this supposed sentiment of mine is entirely the workmanship of the Rev. Doctor's imagination, -that it is a construction he puts on, or a conclusion he draws from some expressions of mine used certainly in a different, and probably in an opposite sense. the more confirmed in this opinion by finding that the Rev. Doctor represents me as having made a proselyte to this extraordinary doctrine — and that proselyte is no other than my esteemed and most distinguished friend Dr. Guthrie, a man whose earnest devotion to the cause of which he is the servant, is as well known as the brilliancy of his eloquence and the unaffected piety of his character. Sir, I am sorry to see statements like these proceeding from the pen of a Minister of the Church of Scotland; statements which, if made to a Scottish audience, would have carried their own refutation along with them. I am not entitled to speak of any sentiments of mine as being notorious; but in so far as my opinions are of any consequence, and among those who think them so, it is notorious that my views on this subject are exactly the reverse of those attributed to me in this pamphlet. and that I have always been opposed to the theory of Secular Education, understanding that theory to imply that it is undesirable that Religious and Secular Education should be combined. I have always maintained as strongly as any honourable member in this House, I do not say the expediency, but the duty of uniting Religious and Ordinary Education. I never have been able to think that the theory, as it is called, of Secular Education has either principle or reason to support it. I think my noble friend, the Member for the City of London, in his observations the other night, put the question upon its true, and on a very short and conclusive ground. He maintained, and I think most justly, that it was entirely a mistake to draw any distinction between Religious and

Secular Education. If, indeed, we were prepared to think that religion was a mere dream, that all creeds were alike true, or rather alike false, but at all events were mere phantoms, having no relation to the practical business of life, and to be dealt with as such, then I can understand the distinction. But to my mind the schoolmaster throws away the best weapon in his armoury when he excludes religion from his teaching. There is no agency so powerful as religion to impress and win over the mind of a child. There may be circumstances in which this powerful instrument may not be available. But that is a case to be lamented. It is a case in which Education is conducted under disadvantages. Where it is possible to combine the religious element with the ordinary instruction of the school, I cannot imagine how any man could willingly exclude in the list of sciences and arts the teaching of that science which of all others is the most practical and important in its influence on human conduct. In this view, how can there be any accurate distinction taken between Secular and Religious Instruction? for if by Secular we mean that which belongs to our present day, which is conversant with things of daily life, which deals with daily duties, which relates to the services we owe to our families, to the community, and to the State, in short, our perpetual obligations to God and man, there is nothing more truly secular than religion.

On the other hand, it seems to be equally true, and I can hardly conceive any one sufficiently bigotted to deny, that there may be occasions where, it being impossible to give religious instruction because those who are to be taught will not receive it, it may not only be our right, but our duty, to give such instruction to them as they will receive.

To take an illustration from the case of Ireland — for no such thing exists in Scotland, if I open a school in a parish which is entirely Roman Catholic, and propose to teach the Bible and the Church Catechism, and find that

the children refuse to learn either the Bible or the Church Catechism, and that my school is deserted; am I therefore entitled, or, much more, am I bound, to close the doors of the school, and tell the children, that if they will not learn the Bible and the Catechism in the way that I wish, they shall learn nothing, and even reading and writing shall be denied them? Education must be carried on to the extent and in the way which may be practicable; and I can see neither duty nor sense in any one insisting upon teaching what the people are determined not to learn, and refusing to teach them what they are ready to learn. I hope, however, that this opinion will not again be tortured into a wish to exclude Christianity from our schools in order to teach mathematics.

But how stands the fact in Scotland? The religious difficulty in that country takes altogether another shape. Your difficulty begins, not by introducing religion, but by excluding it; and for one child that may be excluded by the teaching of religion, a hundred would be shut out by the refusal to teach it. In short, nothing is more certain than this, that if it were attempted to establish in Scotland a system of education purely secular, from which religion should be excluded, it would, in the first place, be impossible to induce one tithe of the population to make use of the schools, and, in the second place, the proposition would raise a flame of agitation throughout Scotland more general and more violent than any we have hitherto witnessed. I know that by some the strong Presbyterian feeling of Scotland is deplored. They think it narrow and bigotted, and would like to see its influence diminished. But, however this may be, the existence of that spirit is a fact; and without the free admission of that fact it is impossible to legislate for Scotland with any safety or success. But I for one do not deplore it. trace to that Presbyterian spirit much that is great and good in the history and character of Scotland.

that source she drew her love of civil liberty—for, while the contest in England took its growth from the jealous defence of political rights, in Scotland the first dawning of liberal principles of government sprung from resistance to religious oppression. From the same source Scotland has derived the thoughtful, energetic, persevering determination of its sons, which has made them successful, and I hope I may say, without any undue national pride, has made them respected also in all parts of the world. It would therefore, in my humble opinion, be a very great mistake to propose a system of Secular Education in Scotland.

There is, however, another class of opinions which, from the number and respectability of the parties who hold them, deserve to be considered with respect - I mean those who hold the Voluntary Theory, and consider it contrary to principle to bestow the public money on the teaching of religion. This class entirely differ from those whose opinions I have just been considering; for they are as much opposed to the exclusion of religion as I can be, and in their own schools they teach it in exactly the same way as I should wish to see it taught in all. But they object to the Legislature prescribing or paying for religious instruction. I shall not, Sir, go at any length into controversy on this much-disputed question. I do not agree in these views. My opinion is, that whatever is beneficial to the community there is no injustice in requiring the community to pay for. But I hardly think it necessary to discuss the intricacies of a very subtle dispute in propounding a measure which relates to a matter so practical and raises the abstract voluntary theory so very remotely as the present.

There are two conclusions that may be very safely drawn from the strong and united aspect of Scotland, both in regard to religious creed on the one hand, and the importance of religious instruction on the other. One is, that in legislating for a country, in such circumstances, it might be perfectly safe and quite reasonable for Parliament to

provide, by statute, that the same religious instruction should be given in the schools which, without statute, constantly prevails in them. Another result, and not apparently less reasonable, might be drawn from the same circumstances; and it might be concluded that, in any system placed substantially under the control of the people, the religious element would be sufficiently protected without any legislative enactment whatever. It is proposed by the present measure to take a middle course between these two alternatives. The Preamble of the Bill sets out that, "Whereas instruction in the principles of religious knowledge, and the reading of the Holy Scriptures, as heretofore in use in the parochial and other schools of that country, is consonant to the opinions and religious professions of the great body of the people, while at the same time ordinary secular instruction has been, and should be, available to children of all denominations." 27th section of the Bill provides, "That every School-Committee under this Act shall appoint stated hours for ordinary religious instruction by the master, at which children shall not be bound to attend if their parents or guardians object, and no additional or settled charge shall be made in respect of the attendance of children at such separate hours." It will be thus observed that the Bill is framed upon the principle of recognising the existing state of things as, in its general aspect, a state of things which will and ought to continue. The Preamble recognises the present religious element as in consonance with the opinions of the people; and the 27th section secures that religious instruction shall form part of the ordinary teaching of the school. For myself, I have not the slightest misgiving for the security of the religious element in Scotland under these provisions, and the House must bear in mind for what country and for what state of circumstances they are now proposing to legislate. In point of fact, in all but a very slender fraction of the schools in

Scotland, in the schools of the Established Church, of the Free Church, of the Assembly, of the United Presbyterians, and in almost all the Adventure or Independent Schools, the same course is pursued. The course is this: - The Bible is always, and the shorter Catechism generally, the subject of instruction in ordinary schoolhours; but if the parents or guardians of any child object to his reading the Bible in the form in which it is presented, or to his learning the shorter Catechism, he is not obliged to do so. In the Parochial and the Free Church Schools there are, at this moment, very many Roman Catholic children, which of course could not be the case if they were compelled to be present at the hours of religious instruction. Looking, therefore, at the state of things which has always existed in practice, Her Majesty's Government have come to the opinion that, with a properly constituted General Board, and a popular local management, the provisions that I have now mentioned constitute all that is necessary to secure the religious tone and character of the schools of Scotland. The Bill fixes that religious instruction is to be given regularly; that the cost of it is to be borne by the ordinary funds of the School; and the Preamble recognises the element in plain and conclusive language.

It still remains to explain to the House the provision which it is intended to make for additional education in Scotland, and the nature of the ordinary management on which it is proposed that additional schools should be conducted. I have already stated to the House, in the outset of my observations, that the state of our statistical information was not at present sufficient to afford a foundation for a system which should be adequate to the wants of the community. When the Report of 1856 is laid upon the table of Parliament, the Legislature will then be ready to deal finally and conclusively with the question. The object of Government in the remaining provisions of the

Bill is, on the one hand, to make as much progress as the present state of information will admit of; and, on the other, to furnish machinery which will leave, for future legislation, little or nothing to do but to give statutory effect to ascertained deficiencies.

The Bill deals with two classes of new schools: those in the towns, and those in the country parishes. gard to the first of these classes, it is proposed that, as soon as the Inspector of any district shall have reported to the General Board that the means of education afforded by the public schools within the borough are inadequate, the Board, if they approve of the Report, and with the sanction of the Committee of Council, shall address an intimation to the chief magistrate of the borough; on receipt of which, the Town Council shall proceed to levy a rate for the support of the school, and to take the other necessary steps for its institution. I need not now go into the provisions regarding the manner of providing the necessary accommodations, or the other details of the school arrange-The Town Council will form the School Committee, subject to the General Board; and, being a body popularly elected, and varying from year to year, public opinion will be brought to bear on their discharge of this duty. The salary of the schoolmaster will be 50l., 25l. of which will be paid by the rate, and 251. by the Committee of Council. The other accommodations will be paid for by the Committee of Council, the rate-payers advancing three per cent. on the entire outlay for twenty-The rating in boroughs will be compulsory. As regards additional schools which may be reported as necessary in country parishes, the provisions are similar, excepting that it is to be optional with the rate-payers to establish the school or not. The distinction proceeds on this plain principle, that in burghs there is, for the most part, no Educational rate at present, and therefore it is just that they should at once assume their share of

the burden. In all country parishes there is an existing rate; and until the deficiencies of the system are fully ascertained, it is thought better to leave the additional assessment on an optional footing. Thus, when the Inspector reports that a school is required in a country parish, the Board will address an intimation to the Sheriff of the county, who is to call a meeting of parties rated to the prison-rate, to decide whether the school is to be established or not. If it is resolved to establish the school, a School-Committee will forthwith be elected, one half by the heritors, and one half by the rate-payers, it being in the power of the Board, if they think fit, to nominate not more than three members of the School-Committee. salary and accommodations will be the same with regard to these additional schools, and provided for in the same way as I have already described in regard to additional schools in boroughs. There is also a provision, to which I already alluded, enabling the heritors of the parish, if they think fit, to resolve to discontinue the support of the Parochial Schools, and to throw the support of it upon the rate-payers; in which case, the school would thenceforth be maintained and managed in the same way as the additional schools in country parishes. In these cases, the minister of the parish will be an ex-officio member of the School-Committee; but, except in these instances, it is not proposed to have any special representation of denominations on the School-Committees, although, wherever a clergyman has the respect and confidence of his congregation, he will almost uniformly be elected as a member of the Committee.

I have still to speak of the composition of the General Board, which I have adopted very nearly from the Bill introduced two sessions ago by my noble friend Lord Melgund, whose exertions in the cause of National Education in Scotland well entitle him to the gratitude of the country. It will consist of a chairman and secretary, to be

nominated by the Crown, who will receive such a salary as the House may fix; four members to be elected by the four Universities of Scotland; the president of the Educational Institute of Scotland for the time being; and five members to be named by the Crown. But this is a matter of detail quite open to consideration.

I have now explained to the House the principal features of this Bill. It makes provision in the first place for ascertaining the educational wants of the country, and in the mean time reforms the Parish Schools, throws them open to teachers of all denominations, improves the condition and the comforts of the masters, introduces additional schools in boroughs where these may be found necessary, and in country parishes where the rate-payers And it provides a uniform and agree to found them. central management through the instrumentality of the General Board. Thus, the House will observe, when the Report of 1856 comes to be laid upon the table of Parliament, there will be found a platform already raised on which the complete and perfect superstructure may be founded.

But there is a third division of the Bill containing a proposition of some novelty, but, to my mind, one of very great importance. I do not know how it may be received by the House or by the country, but it is one which I have always thought essential to complete such a system as that which I have now sketched, in a community such as that in which we at present live. One great difficulty that I have felt in proposing a system to be mainly supported by local assessment, is the fact, that the want of education, and the means of supporting it, are by no means coextensive or proportionate to each other. It often happens that the poorest places are those that stand most in need of additional schools, and that the burden of maintaining these additional schools will fall heaviest on those who are least able to bear it. This is the grand

defect of the denominational system, and of any system that is necessarily dependent on voluntary or optional payments. It fires over the heads of the poorest, and the most destitute, and the most ignorant part of the community.

It is proposed to make an effort to adjust the unequal balance, by authorising a general educational rate over all real property within Scotland, not exceeding one penny in the pound, to be administered by the General Board, and to be applied to the following purposes. will, in the first instance, be applicable to the assistance or establishment of Industrial or Reformatory Schools. No one can doubt that it will be a very great boon to Scotland, to have some sure and certain fund available for such a purpose. I believe that no one, who is not accustomed to the details of criminal statistics, can have the least idea how much could be effected by the establishment of an institution of this nature, on a scale commensurate to the magnitude of the evil, by means of which our criminal population might be assailed in the hot-beds from which they spring, and vice and lawlessness, instead of being allowed to bud and germinate, might be checked at their very commencement. I do not think that money can be better bestowed than in cleansing out the fountainhead of crime, which costs us all so much, and in converting, as experience has shown it is possible to convert, the Arabs and Pariahs of our great towns into good and useful citizens.

The second object to which the rate will be applicable, will be the assistance of poorer localities, which may either adopt or be brought under the provisions of the Bill with respect to additional schools. That assistance will be given to country parishes which may voluntarily assess themselves for additional schools, and to boroughs where the assessment amounts to more than a certain rate per cent. I think there is great justice in thus applying the

general fund, for while each individual locality has of course the greatest interest in the education of its own population, that interest may often be disproportionate to the burden imposed, while the country generally has a direct and important interest in the education of the whole community. In the last place, the fund will be applied to the aid or subvention of denominational schools, provided they are reported by the inspectors to be good and useful, are open to children of all denominations, and come within the rules and regulations of the Privy Council Committee.

Looking especially to the fact that the plan in present circumstances cannot receive its full development, it is thought right to combine the national system with the denominational, and while doing what we can to erect at least the framework of a general system of Education, to hold out at the same time encouragement to private benevolence, to those who prefer with their own means and in their own way to endeavour to ameliorate the condition of their fellow-subjects.

I have now discharged my duty, and explained the provisions of this measure to the House. How it will be received I do not know; but I think the House will admit that it has not been conceived in any narrow or illiberal It may be said by some that we propose to lay upon the people of Scotland, by this Bill, a greater measure of burden than the object will induce them to bear. cannot think so. I have the greatest confidence in the sound sense of the people of Scotland. I am satisfied that if the provisions of the Bill otherwise are satisfactory, the last thing that they will grudge will be the cost at which it is to be obtained. They have far too much penetration not to see that while lavishing their substance upon poorhouses and gaols is but scattering seed upon a rock which can yield no fruit in return, money spent upon the education of the people is, in the most literal sense, the truest economy and the safest investment.

It only remains for me to appeal to my friends the Members who represent Scotland. I would urge upon them in concluding, what I urged in commencing. Whatever we do, let us not stand still. In whatever way the work is to be done, let it at all events make progress. The measure now proposed is one embracing many details, and a great variety of provisions. On many of them there must be difference of opinion - there may be on all. They do not all necessarily stand connected, though they seem to me to form parts of a plan which has considerable method and consistency. But I rely on the co-operation and assistance of the Members from Scotland, and of the House, in the completion of this task - for myself, more than rewarded, if I shall have contributed even by a single step to restore to Scotland the character which once she held throughout Europe, as the nursery of learning and of virtue.

THE END.

London:
A. and G. A. Sportiswoons,
New-street-Square.

## NATIONAL EDUCATION IN SCOTLAND,

## A LETTER

TO THE RIGHT HONOURABLE

## THE EARL OF ABERDEEN,

EMBODYING A NEW SUGGESTION FOR THE HARMONISING
OF SOUND RELIGIOUS INSTRUCTION, WITH THE CLAIMS OF THE
ESTABLISHED AND OTHER PRESBYTERIAN CHURCHES.

BY

#### JOHN HOPE,

WRITER TO THE SIGNET.

#### EDINBURGH:

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## NATIONAL EDUCATION IN SCOTLAND,

## A LETTER

TO THE

### RIGHT HON. THE EARL OF ABERDEEN.

My LORD,

As a Scotchman, attached to my native land, and desirous of its prosperity, I presume to lay before your Lordship some thoughts on a topic, important at any time, and most important at the present time—the education of the people. They contain only one special idea which, so far as I know, I can call original, but I am led to submit them to your Lordship, in the hope that they may aid in the solution of the Education question, now agitated in Scotland.

#### I.—THE PEOPLE MUST BE EDUCATED.

I begin by assuming as settled points:-

- 1. That the people must be educated, and the means of education extended, to correspond with the increase of the population.
- 2. That your Lordship, as the Head of the Government, is entitled and bound to say to the parties, whose unhappy divisions and jealousies have impeded the adoption of such measures, that

you will no longer permit the continuance of this state of things; and that with all due deference and respect to their interests and scruples, the duty of providing at once, means of education commensurate with the wants of the people, is paramount to all other considerations.

3. That, in the discharge of this duty, you are desirous, on the one hand, to meet, as far as possible, the reasonable feelings and wishes of all parties, and, on the other, to adhere, as far as possible, to principles, the soundness of which has been proved by experience, and which have worked well for Scotland and her sons in former times.

I feel convinced that the announcement of these views would be hailed with unqualified satisfaction by all, and not the less so, as being decided and manly, and thus somewhat novel in the present day; and that while many would wait with anxiety for the development of the plan by which they were to be carried into effect, the simple announcement of them, would rally round the measure a party which would carry it over all difficulties and all opposition.

#### II.-A COMMISSION.

My second position I introduce by pointing out one grand blemish, indeed I may call it a fundamental defect of the present system for the extension of means of education. That system is based, I believe, on the principle of merely supplementing local effort by government aid. The consequence is, that in districts where there is

little or no ability for local effort, and little or no desire for Education, there is little or no public assistance given, and the people remain partially or totally uneducated. The aid given is exactly in'the inverse ratio of the need. THIS IS THE DI-RECT RESULT OF THE PRESENT SYSTEM. remedy I propose is the appointment by Government of a Commission composed of a few fair, candid, intelligent, patriotic men, as free as possible from party associations, to be called The Commissioners of Public Education in Scotland, who should visit and personally examine all parts of the country, and report progress, say every three or six months,—the object being, that the Government may know, accurately and speedily, the real condition and means of education in the country, and be enabled to judge in what localities additional schools are required; it being understood that the Government should not await the completion of the whole survey, in order to act upon it, but should commence operations in each district, as soon as the report relating to that district is received.

The proposed Commissioners should be required to report,

- 1. What and where Schools of any sort at present exist,—their nature and situation, with reference to the surrounding population, and where additional Schools are required.
- 12. The nature of the accommodation for both Teachers and Pupils in the existing Schools, and what additional accommodation is required in

these Schools as well as for the new Schools reported as necessary.

3. The nature of the instruction in the existing Schools, and the nature of the additional instruction required to be introduced into them, and into the additional Schools.

4. There are other topics which might be embraced in the feport, such as the standard of attainment in the various localities, the duration of attendance of children at School, the causes of their premature withdrawal, and the remedies, &c., which I need not here enumerate.

The real facts of the Education question being thus ascertained, Government would be in a position to deal with it intelligently, and to do what might be required in each district to secure the education of all the youth of Scotland. Then, and not till then, and in that way only, so far as I can see, will Government know authoritatively and satisfactorily what to do, in order that the require means of education may be supplied to the people. Then, and not till then, will the Government be able to say that all the youth of Scotland have the means of education.

The leading difference, therefore, between the present system and the plan suggested is, that according to the latter, Government would really know the educational wants of every part of the country, whereas, under the present system of merely supplementing local effort, it follows that where there is no local effort or aid requested, and no desire for education, where the

ignorance and poverty is greatest, the people are left as they are, the Government being ignorant of their wants, and providing no remedy. This idea of a commission is certainly not new, but its practical application to education in this country would be new, for no Government has ever fully and energetically attempted to carry it out in Scotland.

#### . III,—DENOMINATIONAL MANAGEMENT OR SCHOOLS. . 3

I now come to a third question,—the management underwhich the different Schools, erected and endewed by the Government on the report of the Commissioners, are to be placed.

Here we reach the point of delicacy and debate.'

I would observe,

- 1. That the management must be mainly local, and not centralized or metropolitan.
- 2. 'All parties formerly eulogised the parish Schools, and were contented with them. Of late years, however, a jealous apprehension seems to have arisen, or is at all events stated to exist, in certain quarters, that the teachers of the parish Schools will avail themselves of their position to withdraw the children of Disserting parents from the Disserting Churches. Under this apprehension, one large and influential section of Disserting.

ly supplementing local cition, it follow

I have no means of testing the truth of this statement, but I do not believe that any new occurrence warrants it, or that the fear of it, extends beyond the little circle of noisy sgitation and sectationism.

ters originated an Educational movement of their own, but that not having succeeded to their expectations, they desire that Teachers of the Dissenting Churches should be admissible to the parish Schools. Another section of Dissenters, influenced by the same dread of proselytism, desire a reconstruction of the whole system of National Education, and propose that the management of Schools be vested in Local Elective Boards, with power of assessment; that is, with power to levy an "annuity tax" in every parish. Does it ever occur to these bodies that, on the very same ground on which they desire such changes, the Established Church is equally and most justly entitled to oppose them, and that the one body has as much right to be jealous of proselytism as the others? Jealousy is to be regretted. Union and mutual confidence are greatly o be desired. But while there is separation, there will be jealousy and distrust. It would be foolish to shut our eyes to the fact, and unreasonable to say, that if jealousy is unavoidable and justifiable in one party, it is less unavoidable and less justifiable in the other.

3. Thus it appears that apprehension lest the Parochial Teachers should attract the children of parents of other denominations to the parish Churches, lies at the root of the objection of Dissenters to the present system of the Parochial Schools. And by what remedy do they propose to cure the evil—i.e., the hazard that a teacher, being of a different denomination from that of the parent, may seduce the child to his, the teacher's

Church? What, I inquire, is the proposed re-

medy for this evil?

Why, it is proposed by some to open up the office of teacher in the Parish Schools to all denominations alike. This is called a remedy! But a very little consideration will shew that the evil exists as before, only that a share of its weight is transferred from the Dissenting parent to the parent who is an adherent of the Established It is an attempt to get rid of an alleged Church. evil by equalising the risk of it among all denominations, including the Establishment. This, it is obvious, is no remedy.

By others, again, it is proposed to revolutionize, from its very foundations in principle and practice, what has hitherto been regarded as education in Scotland. They seek to avoid the difficulty, by excluding all religious instruction from Schools. Now, once for all, this plan will not do in Scot-Whatever may be the political jealousies or sectarian scruples of denominations, I firmly believe the mass of the people of Scotland would consider the exclusion of religion from Schools a far greater evil than that the teacher should be of a different denomination from the parent. sides, nothing can be more evident, than that the plan, if allowed to be carried into operation, would fail in accomplishing its object. No parent would have one whit more confidence in the non-proselytising virtue of the teacher, whom he knew to be an ardent adherent of a denomination other than his own, merely because that teacher's mouth, as regards direct religious instruction, was closed by Act of Parliament during school

hours, for the influence of the teacher and of his sentiments still exist and extend (if he be fit for his office) beyond his school hours. Moreover, there cannot be a worse or more unhealthy and injurious state of things, than that the child should be taught (for this would be the case) to watch every word that drops from the teacher's mouth, as a spy and reporter, and to regard his teacher as guilty, or as approaching the verge of guilt, when he speaks of God, of the soul, and of eternity.

In the foregoing passage I have viewed the case as it is commonly put by the Dissenters, as if they had no schools of their own, and as if the Parish Schools were the only Schools existing or allowed, and all other Schools prohibited. This mode of stating the case is essential, in order to prove the allegation of hardship. But it is most incorrect in fact. It is not, however, my purpose to argue the question with those who state it thus, but merely to show that their proposed changes are no remedies for their alleged grievances.

The evil being thus unremedied by either of the above plans, there ceases to be any inducement to consider them further, and that, too, irrespective of the very formidable objection, that they involve a total subversion of the existing system which has done so much good in time past, and would have done more, had successive Governments extended to the Parish Schools a protecting

and fostering hand.

Fully persuaded of the insufficiency of the proposed remedies, and believing that no remedy wan be found for the evil—(I call it an evil, and

—I have come to the conclusion that the management of each school must be entrusted to the religious body with which that School is or may come to be connected; that is, Free Church Schools to Free Church management; United Presbyterian Schools to United Presbyterian Church management; and Established Church Schools to Established Church management. To this I cannot see that the Government can have any objection, as the several denominations mentioned embrace nine-tenths of the people, and, though differing in discipline, are closely agreed as to the grand fundamental soul-saving truths of the Bible.

If this view be adopted, we are relieved at once from the task of considering the new "national" plans of compromise by exclusion of religion, &c., though I do not suppose for a moment that the exclusion of the religious element would be listened to either by the Government or the country.

I cannot but think that the Government and the country, if about to expend large sums on education, would and ought to require some stronger argument than has yet been adduced, to show that religion should form no part of that education. It has always appeared to me, if we are to have Schools at all, and who questions it, that that branch or those branches should be first and primarily taught in them, which are to be most generally useful to the pupil. This position is so obvious and so utilitarian, that none, I should imagine, will venture to dispute it. Then

comes the question, what is that branch which is most generally useful, and to which, therefore, all are already agreed that precedence should be given? I address myself to the Christian; and what answer, laying his hand on his heart, can he return but this: "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."—I Timothy iv. 8. Yes, godliness is the branch to which precedence falls to be given, and, I believe, it can best be taught in the present state of things, by the respective denominations managing their own Schools.

# IV —GOVERNMENT TO BUILD AND ENDOW THE NEW SCHOOLS RECOMMENDED BY THE COMMISSIONERS, BUT WITH RELIEF, AS AFTERWARDS EXPLAINED.

Having thus shewn, (1st,) that the present system, (by which the Government originates no educational effort, but merely responds to applications for aid,) leaves the ignorant and destitute localities still ignorant and unprovided for; and (2d,) that the only way for securing the education of the people, as a whole, is by the appointment of a Government Commission, to report on the educational wants of each district; and (3d,) having adduced reasons to show that the evil, apprehended by the jealousy of denominations, cannot be remedied by any general system; (4th,) that the only satisfactory course is, that each school be under the management of the denomination with which it is specially connected; and (5th,) believing that the only national grievance, which the Government requires to redress is, that the means

of education do not correspond with the increase of the population; I now proceed to state, in greater detail, the method for carrying into effect the report of the Commissioners. I propose,

- 1. That Government provide for the erection of Schools, of the requisite size and character, each with suitable play-ground, dwelling-house, furniture, maps and library, in accordance with the recommendation of the Commissioners, in those localities which the Commissioners may select as suitable for, and requiring endowed Schools.
- 2. That in the event of the Commissioners finding in a locality a school other than a parish or a sufficiently and permanently endowed school, suitable for their purpose, or capable of being adapted to it, they be free to negotiate with the proprietors of such school for its purchase.
- Note.—The object of this provision is to remove what, although in itself insufficient, might be, in some measure, a rival school to the new erection, and also to relieve a party whose praise-worthy enterprise in behalf of education had originated the said school, from the loss that might happen to him from Government placing a new and better equipped school in his immediate neighbourhood.
- 3. That the Government provide the endowment or salary of the teachers of the schools erected or purchased by the Commissioners.

Note.—In the sequel it will be shewn, that while

Government incurs the above outlay in the erection or purchase and endowment of schools in the first instance, a provision is made for the relief of Government, by which the advantages consequent on the suggestions now offered, are combined with the calling forth of local effort. I do not encumber these suggestions by entering into details which must be common to every plan, preferring to confine my observations to what is necessary for the elucidation of the system now proposed.

## V.—THE ALLOCATION OF NEW SCHOOLS. GOVERNMENT RELIEF.

The Schools being thus built or acquired, and the Government having become responsible for the payment of the teacher's salary, I now come to the plan I have to suggest for allocating the Schools among the different denominations. here that I have a suggestion to offer, which I believe to be new. The allocation of the superintendence of the Schools is a point which naturally, in the present divided state of the community, gives room for jealous apprehension, and the difficulties connected with it have, more than any thing else, been the cause why the extension of the means of education by the Government has been retarded. But abiding by the principle with which I set out, that of producing the smallest possible dislocation of the existing state of things, I will proceed at once to present my scheme as illustrated by a supposititious case.

I assume that the Commissioners' report, with reference to a particular county,

That there are Parish So That there are other So			•	26
parochial,	•	•	23	
That there are Schools re	equire	d in		
addition,	٠.		18	
				41
Total Schools,				67

#### THE TWENTY-SIX PARISH SCHOOLS.

Carrying out, as has been said, the principle of making as little change as possible on the existing state of things, I would propose to leave the 26 Parish Schools under the existing management, but with certain changes as respects Salary, Retiring Allowance, Removability, &c. &c., (which would apply equally to all the other Schools,) and I would also propose that the Heritors be at the cost of the ordinary salary and ordinary accommodation, in accordance with the statutory provisions applicable to parishes in general, as the same may be amended by a new Act, having for its object the improvement of the condition of the teacher, and that the Government pay the additional salary, and provide the additional accommodation which the Commissioners may think is required for any special parish school, owing to special circumstances.

There is no reason why the managers of the said twenty-six parish schools should be changed. No good can be attained by the change. On that ground, were there no other, no change should be made, for changes ought not to be made unless good can be obtained by them. The forty-one new schools are however in a very different position.

In them no denomination or party has as yet any right, and no evil to the Parish Schools, or existing system, or existing rights, and no just ground of complaint to any party, can arise from pursuing, in regard to them, a different course, or a variety of courses.

#### THE FORTY-ONE NEW SCHOOLS.

In regard to the new Schools, it is obvious that no plan for allocating their superintendence by authority could be satisfactory, nor would it be easy to find a tribunal to discharge such a duty, for it is difficult to discover any principle for the guidance of such tribunal which would satisfy

parties.

Instead, therefore, of attempting an allocation of the 41 new schools among the three denominations, by authority, I propose that it should be left to be determined by their own act, that is, that after due notice, the management of each School, including the election or choice of teacher, be put up as it were to auction, (I can find no better word,) among the three leading Presbyterian denominations—the Established Church, the Free Church, and the United Presbyterian Church, and that that denomination be preferred to the management of any particular School, which binds itself to pay to the Government the greatest annual sum in aid of the salary which the Government may have fixed upon as suitable for the School in question.

If the whole salary be offered by more than one party, then that that denomination be preferred which offers, in addition to the whole salary, the greatest capital sum in repayment of the outlay

in the erection of the School. By this plan the management of the 41 new Schools would be settled, and that on a principle which surely could give offence to none.

The offer of even £1 a-year, if no higher sum was offered, would be sufficient to secure the management of the School for the denomination offering it, though it is not to be supposed, in the competition that would arise, that any denomination would frequently get the management of a School on such terms, and in this way the Schools would be put under a local management, and maintained to a considerable extent by local funds, while the Government would have secured the education of the whole of the youth of Scotland, and their upbringing in sound religious principles, on the basis of the Bible and the Catechisms, in which the three denominations are all agreed; while, on the other hand, each denomination would manage its own School quietly and satisfactorily, without any of the heart-burnings and jarrings necessarily attendant on the compulsory union of discordant elements.

It is a matter of detail whether the party, bidding in such competition, should be the Kirk-Session of the denomination in the parish, or the Presbytery of the bounds.

It is also a matter for consideration whether it should be required that the Kirk-Session so bidding should not be within the parish or within a certain distance of the site of the new School. It would not be just to a district, peopled entirely by adherents of the Establishment or of the Free Church, that the United Presbyterian, having no adherents in the district, should be able to intro-

duce himself into the management of the School

by the mere force of money.

There only remains to be considered the case of a denomination failing to fulfil its obligation. To the Government it is of no consequence whatever as regards the working of the plan, which denomination obtains the management of a School, but certainly the Government would be interested in guarding against changes in the management.

To meet the case put, I would suggest, that in the event of a denomination failing for a certain time, say six months, to fulfil its obligation, the right to the management of that denomination should cease, and devolve on the denomination whose offer was second highest at the competition, if still willing to stand to its offer, which failing, to the denomination whose offer stood third in amount, if there were three competitors.

It is not likely that all the parties originally offering would resile from their offers, but if they should do so, then the Government would constitute the School, if really necessary to the locality, a parish school under the ordinary management, applicable to parochial schools, the Government however, providing the salary. This is thought preferable to putting the School up to auction again. It would seem to be the duty of the Government to guard against changes in the management; and this would be met by the plan suggested, or by some other which might be easily devised.

What the result of the competition would be, taking Scotland as a whole, I do not pretend to say. I cannot conjecture which of the denominations would come most liberally forward, but,

as respects the Government, that would not be a question, comparatively speaking, of essential importance. With Government the grand object would have been attained—religious superintendence and management for each School, by a body holding certain known Protestant standards, and as respects the country as a whole, the land would be studded with the requisite number of suitable Schools, in the management of local parties, constituting in each case the majority and influence of the district; that is to say, of the very parties who, in all probability, would eventually rule the School, (only after much toil and continual squabbling,) were the management to be vested in a local elective Board. The same end would thus be secured with comparative peace.

As an individual belonging, like every Christian in Scotland, to a denomination, I would hail the adoption of this plan with joy. It is not new to my own mind, and I have not yet heard any practical objection to it. I am thus led to submit it to your Lordship as a view of the matter which, taken in connexion with the other principles laid down, seems to open a field, in which fair men-men who look first and chiefly to the securing ample religious and secular education for Scotland in connexion with the Churches-who do not wish to monopolize the whole education of the country, and who do not wish to rob a neighbour of what that neighbour has, can meet the further advantages that it will excite in the denominations a generous rivalry as to who shall accomplish most good; and that it will save us from that cast-iron uniformity which marks all centralized organizations, rendering them, while suitable, it may be, for a majority of cases, as unsuitable for a minority nearly equal to the majority.

### VI.-MINOR POINTS ENUMERATED, COMMON TO ALL PLANS.

I conclude by glancing at some points, which, with one or two exceptions, I believe all parties wish to see regulated. These are,

### 1. THE ORDINARY SALARY OF TEACHERS.

It is thought there should be a maximum and minimum. That the maximum, in ordinary cases, should be £55, and that the minimum £40; that, as already explained, the ordinary salary of the Parish School Teacher be paid by the Heritors, and the ordinary salary of the other Schools by the Government—the Government receiving, in relief thereof, the annual payment agreed upon, from the denomination having the management of the School, and that the additional salary for both Parish and other Schools, which, (from the teaching of higher branches, or on other grounds,) may be awarded by the Commissioners, be also paid by the Government.

# 2. ACCOMMODATION FOR THE TEACHERS.

Besides a suitable School-Room, there should be, in all cases, a suitable Dwelling-House and Offices, with a Garden,—this accommodation being supplied by the Heritors for Parish Schools, and by the Government for other Schools—the Commissioners being the judges in each case of what the accommodation should be.

# 3. QUALIFICATIONS OF TEACHERS.

- 1. That each Teacher be in full communion with the denomination in charge of the School under his care.
- 2. That he shall have attended one of the Normal Schools for a requisite period, and received a diploma of efficiency for the branches required in the School to which he may be appointed.

### 4. INSPECTION OF SCHOOLS.

That in addition to the Inspection of the Managers, there be, as at present, Government Inspectors, appointed and paid by Government, to visit and report on the Schools, such Inspector being in full communion with that denomination the Schools of which he is to inspect, and being approved of by the Supreme Church Court of that denomination.

Note.—The details of the Inspection and Inspector's reports, as well as the number and salary of Inspectors, to be regulated by the Commissioners.

### 5. OLD AND INFIRM TEACHERS.

That when Teachers become unfit for the discharge of their duties from age or infirmity, and are removed, or their resignation accepted, by competent authority, they should be entitled to an annuity, in accordance with a well considered scale, to be paid by Government.

Note.—Details to be regulated by the Commissioners. This retiring allowance ought to be

liberal, for who deserves better of their country than those who have spent their lives, or lost their health in the teaching the youth of the country. The providing of a liberal and sure retirement for worthy Teachers, gives a security to the profession which will be of great use in attracting able men into its ranks, while it will make the removal of the infirm and superannuated a matter of much greater facility than it is at present.

### 6. REMOVABILITY OF TRACHERS.

That every Teacher be removable from a particular School at the will of the body which elected him, but such body must state the reason, in the Act or Minute of Removal.

Note.—Full power of examining witnesses, and of obtaining evidence, and also full indemnity from prosecution for damages should be conferred.

The working of this rule in connexion with the retiring allowance, would make the position of the worthy Teacher equal to one for life, while it would provide a summary means of getting rid of an ignorant or immoral Teacher. To avoid cases of hardship, it might be provided that in all cases the evidence should be preserved, and if desired by the Teacher, laid before the Commissioners, who might declare the party eligible for some other School, either then or after a certain probation or further study.

In the event of the Government Inspector being dissatisfied with the manner in which a School was conducted, it should be competent to the Commissioners, on cause shown to them by the Inspector, to order an investigation and decision by the Managers, the Inspector having power to lead evidence, and to be present at the investigation.

#### 7. FEMALE TEACHERS AND PUPIL TEACHERS.

These matters should not be overlooked in adjusting a national arrangement.

### 8. NORMAL SCHOOLS.

That additional provision be made for Normal Schools in connexion with each denomination, in proportion to the number of its Schools and Teachers, on the footing on which the present Normal Schools were built and are maintained.

# 9., itinerating libraries and school books.

That the Government supply Itinerating Libraries for Teachers, to be shifted from one School to another as the Commissioners may appoint.

### 10. ATTENDANCE OF PUPILS."

I do not enter on this very important subject, except to say that Legislative enactment is necessary in order to prevent children being sent to

These young persons must have felt, in some degree, their want of education, yet from hight labour, or physical exhaustion, they did not attend.

<sup>•</sup> In the British Lesque Evening Classes in Edinburgh during Winter 1851 52, the heeks show, of envolved gapits, 1704

Of those there attended less than one month, less than two mouths, 182
less than three months, 182
less than four months, 113
lass than five months, 189
less than six months, 28

labour before they are educated, and to compel parents to send their children to School. I do not enter on the statistics in my possession, as respects Edinburgh, which I conceive establish the necessity for such a law, but I may say that Night or Evening Schools, for Elementary Instruction, are, speaking generally, an ineffectual substitute for regular School instruction, and ought not to be necessary in a well-governed country. Their existence proves that children are sent to work prematurely, just as the existence of Ragged Schools proves that children are neglected and deserted by their parents. The object of Evening Schools should be to keep up and advance knowledge, previously acquired.

While I admit that it is the duty of the parent to provide for the child's education, and while I am sorry that the State should relieve the heartless parent of that duty, yet I hold it a greater evil that the child should be uneducated; and on this ground I set aside all other consider-

ations.

I have the honour to be,

My Lord,
Your most obedient humble Servant,

JOHN HOPE, W.S.

Edinburgh, 31 Moray Place, January 1854.

# SPEECH

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OF

# JAMES MONCREIFF, ESQ.

MEMBER OF PARLIAMENT FOR LEITH, &c.

IN THE

HOUSE OF COMMONS, APRIL 27, 1852,

ON THE SECOND READING OF

THE UNIVERSITY TESTS (SCOTLAND) BILL

# EDINBURGH: ADAM AND CHARLES BLACK.

MDCCCLII.

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EDINBURGH : T. CONSTABLE, PRINTER TO HER MAJESTY.

This Speech has been revised and published in the hope that it may be found to contain suggestions that may be useful in the future discussion of a question, the triumph of which is, I believe, not far distant.

EDINBURGH, May 26, 1852.

# SPEECH.

MR. MONCREIFF moved the second reading of the Bill.

Mr. Francis Scott moved that it be read that day six months.

MR. MONCREIFF said—Sir, as this question has been frequently discussed in this House, and as the grounds on which the present Bill rests are very generally known, I thought it unnecessary to accompany the motion, that it be read a second time, with any remarks. But as the honourable gentleman (Mr. F. Scott) complains of my silence, I shall endeavour to explain to the House what appear to me the very conclusive considerations in favour of the measure. It is in substance, and indeed in terms, identical with that which was introduced in 1845 by my right honourable friend who preceded me in the representation of Leith, now Lord Rutherfurd, and with that which was again brought before the House last session by my honourable friend the member for Edinburgh. Lord Rutherfurd, on the first occasion, prefaced the introduction of the Bill with an argument so masterly and convincing, that the Government of that day, under Sir Robert Peel and the right honourable baronet the member for Ripon, who had intended to oppose it, were constrained to consent to its introduction. The second reading of that measure was moved by a right honourable gentleman, now, unfortunately, no longer a member of this House-I mean Mr. Macaulay—in a speech distinguished for that force and brilliancy for which he is so eminent; and in a House of upwards of two hundred members, was lost only by a majority of eight.

Last year, the same measure, when proposed by the honourable member for Edinburgh, late in a protracted session, and under unfavourable circumstances, was lost only by a majority of one. I was encouraged to hope, that on this occasion I might have expected, if not support, at least the absence of opposition, from Her Majesty's Government. When the present Bill was introduced, the honourable gentleman the Secretary to the Treasury, (Mr. Forbes Mackenzie,) requested that time might be allowed, before the second reading, for the people of Scotland to express their opinion on it; and he took occasion to add, that if the people of Scotland did not think it worth while to make an effort in support of Tests in the Scottish Universities, he would not consider himself called upon to offer any very strenuous resistance to the measure. Well, Sir, the interval has been allowed; the appeal to the people of Scotland has been made; and I do not think the honourable gentleman or Her Majesty's Government will find anything in the answer it has received to impose upon them the duty of energetic opposition. that there have been presented for the Bill 58 petitions, and against it 45. The petitions for the Bill are signed by upwards of 5000 persons, and those against it by only 68. I am aware, however, that the number of signatures is not altogether an accurate test of the comparative weight due to the petitions, as many of them, on both sides, are signed by persons representing public bodies. But, what is of much more consequence, of the 45 petitions against the Bill there is scarcely one which does not emanate from the Church Courts-the Kirk-Sessions, or Presbyteries of the Established There is not a single petition from a public meeting; not one from a municipal corporation; not one even from a county meeting, against the proposal. On the other hand, the petitions in favour of the Bill, in addition to many from the Church Courts of Dissenting persuasions, emanate from large public meetings in the chief towns of Scotland, including Edinburgh, Aberdeen, Dundee, and others; from about twenty of the principal municipal corporations; and I to-day presented a petition in its favour from the Convention of Royal Burghs, which consists of delegates from all these corporations. I think, therefore, that Her Majesty's Government, had they been so disposed, might have acted on the result so

decided. I think they might fairly have concluded, that no one in Scotland wishes for the continuance of these restrictions excepting the Church Courts of the Establishment; and that their removal is not only reasonable in itself, but desired by the great body of the people. I greatly regret that my expectations on this subject seem likely to be disappointed; and the more so, that the real opinion of the people of Scotland on the subject of this Bill has been expressed in a manner far more conclusive than by any number of petitions to this House. And this leads me to remark, that this measure does not really involve the abolition of any existing or operative check or safeguard, as the honourable gentleman supposes. If my proposal went to remove any security for religious teaching, or for religious character in teachers-if it even went to call in question the general efficacy of Tests in the abstract, the question would wear a different, if not more doubtful aspect. A religious Test, which has grown up as part of an educational institution, which has been incorporated in its foundation, and has been long observed, may have something of the respectability of age and consistency to recommend it. But a religious Test which is as religiously violated—a religious Test which admits those it was intended to exclude, and is used to exclude those only whom its framers would have been the first to admit—a Test which has become useless as a security for anything, and is powerful only as an engine of persecution or caprice—such a Test is merely a scandal to the statute book, and fit for nothing but to be swept away. Now, such a Test I hope to satisfy the House it is the object of this Bill to abolish.

It may be as well to say a few words in explanation of the nature of the Universities in Scotland to which this Bill applies, and of the nature and history of those religious restrictions which by law are applicable to them.

The Scottish Universities differ from those of England in some respects which are very material in this question. They are in no respect or sense ecclesiastical institutions. They are not placed under the superintendence or control of the Church, excepting as regards the Test itself. The Professors in the Scottish Universities are only subject to the Senatus Academicus, and to the patrons. And even as regards the Test in question,

the Church has no power either to administer it or to enforce its Farther, these institutions are open to stuadministration. dents of all religious persuasions, without any inquiry ever being made into the opinions they may profess. The House must understand that the Scottish Universities are entirely different from those of Oxford and Cambridge as regards the whole system of University discipline. In the latter, the student lives in College, and is subject to what may be termed the domestic rules and control of the College authorities. Not only his studies, but his moral and social conduct are under their direct guidance. But there is nothing analogous to this in the Scottish Universities. They are seats of learning and prelection merely, and assume no authority whatever over the life and conversation of those who attend them. The Professor has authority within the walls of the lectureroom, but it ceases when the student quits it, and the jurisdiction of the College is powerless over his habits or his home. It is important that the House should bear in mind, that such is the nature of the institutions to which these exclusive restrictions apply. Catholic and Protestant, Episcopalian and Presbyterian, Jew or Mahometan, may equally avail themselves of the instructions of the Professor; but the Professor himself who is to teach them must belong to the Established Church of Scotland.

I shall not trouble the House with any detailed historical deduction of the causes which led originally to the restrictions which produce this effect. They now depend on what is termed the Act of Security—an Act passed by the Scottish Parliament immediately before the Union with England, and declared to be a fundamental condition in that Union, by the Act confirming the Treaty. The terms of that Act of Security I shall refer to immediately; but I wish to make one or two remarks on the political state of Scotland at that period, as illustrative of the real object which that Act was intended to attain, and the real danger against which security was desired.

It is well known that, at the Revolution settlement in 1688, or rather 1689, King William hesitated for some time as to the recognition of Presbyterian Church government in Scotland. He was greatly pressed by powerful advisers to establish Episcopacy in both countries; or at least not to concede the exclu-

sive claims of Presbytery. Owing, however, mainly to the influence of Carstairs, other, and as I think, wiser counsels prevailed. Scotland was at that time, as it was at the Reformation, and as it is still, strongly attached to the Presbyterian form of church government; and after considerable negotiation, and notwithstanding vehement struggles from the Episcopalian party, that form of government was established in Scotland under the strongest sanction of law. Still smarting under the cruelties of Charles and James, the Presbyterian party spared no precaution which could tend to protect them against their being renewed. The system of Church government by Presbyteries was ratified, and the Westminster Confession of Faith was sanctioned by, and incorporated in the Act 1690, c. 5; and by the Act 17 of the same year, a Commission was appointed to take trial of all Professors and other Teachers in the Universities, and to purge out all who should not subscribe the Confession of Faith, and "submit to the government of the Church now settled by law."

Although the Presbyterian power was thus carefully established and protected, the Episcopalian party in Scotland did not cease their efforts to improve their position. Throughout the period which elapsed between the Revolution and the Union, repeated attempts were made to induce King William to relax the laws regarding conformity, and to enable Episcopalian ministers to retain their livings without absolute submission to Presbyterian discipline. And in 1703, when the negotiations for the Union first assumed a definite shape, the exertions of the Episcopalian party continued as persevering, and the jealousy of the Established Church towards them as strong and vehement as they had been in 1688.

Accordingly, Sir, when in 1707, these negotiations came to be carried into practical effect, there were two material questions which agitated the body of the people. We know, Sir, that incorporating Acts like these, which remove national institutions from the seats of ancient monarchy, are never popular: nor was the Union between England and Scotland an exception. The measure was deeply distasteful to the populace; and the two topics which were used to inflame their minds, were the Protestant succession to the Crown, and the security of the Presbyterian Church government. The

fear of Popery had little part in the discussion, for the statutes against Papists, in both ends of the island, were so thoroughly severe as to leave little danger from that quarter. But the enemies of the Union sedulously represented, that with a Parliament nine-tenths of which were Episcopalians, and with the Prelates of the Church of England sitting in the House of Lords, no security which could be devised would be sufficient to protect the Presbyterian polity of Scotland. It appears, Sir, from the best account of these proceedings which we have, from the pen of an Englishman, the celebrated Defoe, that it happened then, as it has happened at other periods of our history, that this cry for security to the Church, and to Presbyterian principles, was very freely used by those who were known to be no friends to either, though enemies of the Union, on other and very different grounds. He says in his own graphic manner:-" Thus was brought about that monstrous conjunction of opposite and discording parties, which brought the Jacobites to cry out for the succession, the Episcopal people to want security for the Presbyterian Church, the Tory to cry out breach of Covenant, and the well-minded Presbyterian ignorantly to excite the people to a rabble." Again, he says, "Those that had really the least kindness for the Church, were the loudest, and appeared the most zealous for her security; nay, those that never owned or acknowledged either her discipline or government, never submitted to her judicatories, or joined with her worship, were now every day crying out of want of security, exposing the Church to the votes of the Bishops in the British Parliament, and giving the Episcopal Church of England the ascendant over the Presbyterian Church of Scotland." I quote these passages as the shortest way of showing, by the straws of popular agitation, the real nature of the controversy at that period.

Ultimately, Sir, the Act of Security was adjusted in its present shape; and the remarks I have now made are intended to show that the provisions I am now going to read were directed to one object mainly, or rather solely,—the exclusion of Episcopalians from Academical Chairs. There were then no Presbyterian dissenters, excepting, perhaps, a handful of Cameronians, and they, instead of being aimed at by the Act

of Security, were the hottest antagonists of the Union on the ground that the security was not ample enough.

That Act provides that "Her Majesty, with advice and consent foresaid, ratifies, approves, and for ever confirms the fifth Act of the first Parliament of King William and Queen Mary, entitled, Act ratifying the Confession of Faith, and settling Presbyterian Church government, with the haill other Acts of Parliament relating thereto, in prosecution of the declaration of the Estates of this kingdom, containing the Claim of Right, bearing date the 11th of April 1689, and Her Majesty, with advice and consent foresaid, expressly provides and declares, that the foresaid true Protestant religion contained in the above mentioned Confession of Faith, with the form and purity of worship presently in use within this Church, and its Presbyterian Church Government and Discipline, that is to say, the government of the Church by Kirk-Sessions, Presbyteries, Provincial Synods, or General Assemblies, all as established by the foresaid Acts of Parliament pursuant to the Claim of Right, shall remain and continue unalterable, and that the said Presbyterian Government shall be the only government of the Church within the kingdom of Scotland; and farther, for the greater security of the foresaid Protestant religion, and of the worship, discipline, and government of this Church as above established, her Majesty, with advice and consent foresaid, statutes and ordains, that the Universities and Colleges of St. Andrews, Glasgow, Aberdeen, and Edinburgh, as now established by law, shall continue within this kingdom for ever; and that in all time coming no Professors, Principals, Regents, Masters, or others, bearing office in any University, College, or School within this kingdom, be capable, or be admitted or allowed to continue in the exercise of their said functions, but such as shall own and acknowledge the civil government in manner prescribed, or to be prescribed by the Acts of Parliament. As also, that before or at their admissions they do and shall acknowledge and profess and shall subscribe the foresaid Confession of Faith as the confession of their faith, and that they will practise and conform themselves to the worship presently in use in this Church, and submit themselves to the government and discipline thereof, and never endeavour, directly or indirectly, the prejudice or subversion of the same."

And this Act, with all its provisions, was declared to be a fundamental condition of the Union.

Thus, Sir, was the Union settled. Such were the defences built round the Church of Scotland by Carstairs and his associates, and such the enemy they were erected to exclude. The Act of Security was irrevocable: so the Treaty of Union said. But as if to laugh at the efforts of man to legislate in perpetuity, five years had not passed over the united Parliament when this fundamental and irrevocable condition was violated in the most essential and flagrant manner. The Act of Security had ratified not only the Act of 1690, c. 5, but all the

Acts relative to Presbyterian Church government; and among these was the Act of 1690, c. 23, abolishing lay patronage. There is evidence in the work of Defoe that it was expressly understood by the contracting parties that this Act was included in the provisions of the Union, and that it was not enumerated in the Act of Security because the general words were held to include it, and it is quite certain that the test provided in it was meant to apply to the Church so established by law. In 1711, the ministry of Harley and Bolingbroke, with the scarcely disguised intention of obtaining a footing for Episcopacy, brought in a bill to restore lay patronage; and so well was this Bill known to be an open breach of the conditions of Union, that it was hurried through the House of Commons before it was possible for any remonstrance on the subject to arrive from Scotland. I find from the journals of this House, that the Bill was introduced on the 13th of March, and passed on the 9th of April, an interval which at that time was too short to have made communication from Scotland practi-The General Assembly, with Carstairs at their head, did remonstrate, however, and that loudly and bitterly, but their petition only reached the Lords, and was of no avail. And thus the Test, which had been devised to maintain a Church from which lay patronage was excluded, became a protection to a system which those, who insisted for the security afforded by it, resisted and condemned.

From this perfidious breach of national faith have flowed all the disasters which have since afflicted the Church of Scotland, and my first argument in support of this Bill is, that the House by adopting it will tardily and most insufficiently redress the injuries which Scotland has thus suffered. For twenty years after lay patronage had been thus restored, the first secession took place from the Church of Scotland, on this very subject. The seceders retained all the principles of the Church: but they maintained those principles as they had been ratified by law, and declared unalterable in 1707. From the secession of five ministers which occurred in 1732, followed by other partial schisms during last century, has arisen that large and influential body in Scotland now combined under what is called the United Presbyterian Church, embracing a very large proportion of the middle classes in Scotland. In 1843, as the

House are aware, this subject of lay patronage rent the Church of Scotland asunder. Of the causes of that event—an event I shall never cease to deplore—I shall say nothing. Its history must be written by annalists more impartial than those who are so near the event as we are. It is enough that we know the result. The Church of Scotland, which, in 1711, embraced, speaking generally, the whole Presbyterian population of Scotland, now does not comprehend one half of it; while those who dissent from her hold the very same doctrines, own the same Confession, teach the same Catechism as she does, and hold, over and above, that view of lay patronage which the General Assembly of 1707 thought they had built indissolubly into the Union, and which Bolingbroke so fraudulently sacrificed.

Now, Sir, had I nothing farther to urge, in support of this Bill, than the facts I have now recited, I should think that the absurdity and incongruity of the state of things I have described would be sufficient for its adoption. The first effect of the Tests is, that they exclude from the Professorial Chairs in the Universities one-half of those who are, according to the spirit and even the letter of the law of 1707, qualified to hold them; and exclude them, just because they maintain with greater precision, and more scrupulously in accordance with the views of their authors, the very principles which the Tests were devised for the purpose of maintaining and protecting. There can be, Sir, no reason, sense, or policy, in perpetuating a law, the words of which now give the lie to its spirit, and which the altered state of society has outgrown.

But my argument against these restrictions does not rest here. I have shewn the House, Sir, that the first effect of them has been to exclude those who were intended to have been admitted. I shall now show that they have not excluded the very persons against whom they were directed. And here let me answer an argument strongly pressed by the honourable gentleman, (Mr. Scott,) who maintained that these Tests were necessary to protect the Students at our Universities from infidel and atheistical principles. But, Sir, have these laws ever produced this result? Have they protected the youth of Scotland from the instructions of infidel Professors? An infidel is the very man against whom the barrier is vain; for it is the vice of these fetters of the intellect and the conscience,

that they bind those who do not need them, and are powerless over those they should restrain. Sir, there was a time at the commencement of this century, when the discoveries of modern science were supposed to be inconsistent with revealed truth, and when good men shut their eyes, and turned away their heads from the results of philosophy, for fear of being shaken in their faith. At that time, Sir, great names might be mentioned in the Chairs of scientific instruction, who were not supposed to be deeply impressed with the truths of revelation; or rather, who did not disguise their disbelief in The Tests were mere cobwebs to such men as these. They presented no impediment to their promotion to the seat of instruction. But who, I would ask, now occupies the Chair of Leslie? A gentleman not his inferior in science, or knowledge, or in the power of imparting them, -one on whom a suspicion of irreligion has never for a moment rested, but one proscribed by the law, an Episcopalian. Professor Forbes remains at this day, in the splendour of his scientific knowledge, his brilliant success as an instructor, and the name he has earned for himself in the world of science, a monument of the folly and futility of these Or if we pass from physical to mental science, the laws which would never have excluded Hobbes, or Mandeville, or Hume, from the Chair of Moral Philosophy, would now have debarred from a department which he once filled so ably, the honoured name of Chalmers. At this very time, Sir, we hear that there is now passing from public to private life, full of years and honour, a veteran in the science of mind, who for more than a quarter of a century filled the Chair of Moral Philosophy in the University of Edinburgh. Never, Sir, was there a public teacher whose prelections were more calculated to rouse and deepen the religious emotions of his hearers. But he. too, was proscribed by the law. He also was an Episcopalian; and had these Tests been acted on in his case, John Wilson would never have been permitted to add, to his country's pride in his genius, the gratitude of the generation whom his eloquence trained to research, and warmed to generous exertion. Sir, the truth is, that our Universities are, happily for ourselves, absolutely studded with Episcopalians,—to the great scandal of the law, no doubt, but the great benefit and gratifi-

cation of the country. If the Crown were now, as honourable gentlemen opposite should, if consistent, recommend, to appoint a commission to purge out heretical Professors, our Universities would be deprived of their brightest ornaments. Sir David Brewster would be dethroned from his Principality of St. Andrews. Forbes and Kelland would be lost to science in Edinburgh; Aytoun to literature; such men as Simpson and Miller to the medical school. Even Sir Daniel Sandford, who did more in his day than any man to raise the standard of Greek literature in Scotland, must have been expelled from Glasgow—a victim to such an inquiry. In short, not to detain the House with details, out of about eighty Professors in the Scottish Universities, twenty-four, or more than a fourth, are admitted contrary to law. In Edinburgh, the Test is almost in desuetude: in Glasgow, and the other Universities, it is taken as a form. I know not which is the more to be lamented: that a law should stand on the Statute-book, and be perpetually contemned, or that the Test should be taken by honourable men, a pledge binding them to submission to a Church they disown, a vow on paper, which is powerless on their conscience.\*

I shall close this description with two illustrations, which seem to me conclusive on the question. Within my memory, there has been only one example of a Professor being rejected in Edinburgh, on the ground of his refusal to take the Test. The instance was significant and instructive. In the year 1845, after the Free Church had been established, a vacancy occurred in the Professorship of Hebrew in the University of Edinburgh. A gentleman of the name of Macdouall, who was, I believe, by common consent, acknowledged to be the best Hebrew scholar in Scotland, was elected to the vacancy. But he was a Free Churchman. He was ready to sign the Confes-

\* I did not think it necessary to go through the Universities in detail: but the subjoined statement, which I extract from the Scotsman, deserves attention:—
Synorsis of the Numbers of Professors Signing and not Signing in the University of Edinburgh, under each of the Principalships, during the last hundred years.

			Signed.	Did not Sign.
<b>Principal</b>	Goldie,	1756-61,	2	9
	Robertson,	1762-92,	0	27
	Baird,	1793-1840,	14	86
•••	Lee,	1840-52,	4	21
			20	98

sion of Faith, he held all the tenets maintained by the Church of Scotland, as by law established in 1707; but he could not sign the formula binding himself to submit to the discipline of the Church of Scotland, as by law established in 1845. For the first time for many years, and in a University which comprehends at least nine Professors who disown the Confession of Faith, the Test was put to this gentleman, and, of course, as an honest man, he declined to sign it, and he was rejected accord-That, Sir, is one side of the picture. Now see the In the course of the present year a vacancy occurred in the Professorship of Greek in the same University. wards of twenty candidates appeared, embracing some of the most eminent scholars in England. Out of these the Town Council of Edinburgh, who are the Patrons, selected six between whom the choice should lie; and of these six, not one belonged to the Established Church, or could conscientiously have taken the Test. The effect of the Test in this election must therefore have been to have excluded from the Chair in question the six men who were best qualified to fill it. But the moral of this instance is still more striking. choice of the Patrons ultimately fell on a gentleman whom I have the honour to call my friend-a gentleman of great scholarship, genius, and enthusiasm, and who I have no doubt is destined in that Chair to render great services to the study of Greek in Scotland. As I have said, he did not belong to the Established Church, but his prior career in regard to University Tests was remarkable. Many years ago, while yet a very young man, he was elected Professor of Latin in Marischal College, Aberdeen. He signed the Confession of Faith and the Formula; but declared, after having done so, that he was not to be understood as committed to all that was contained in that Confession. The Presbytery considered this an insufficient compliance with the law, and actually resorted to legal proceedings to prevent his induction, but fortunately Mr. Blackie, however, was resolved not without success. again to put himself in the same position, and on this occasion made no secret of his determination to refuse the Test if it were offered. He was inducted two or three days ago, and the Test was not put to him. The University who rejected the Professor of Hebrew, whose adherence to Presbyterian

Standards was unquestioned, received the Professor of Greek, who demurred to the Confession of Faith. That the religious principles of the students would be equally safe with both, no man who knows them can doubt; but is it possible to produce a more instructive proof of the wretched and miserable uses to which this law is degraded?

Now, Sir, I think I have fulfilled my promise to the House; and after what I have shewn to be the operation of these Tests, I really put it to the right honourable gentleman opposite, (Mr. Walpole,) if it is possible to maintain or defend such a state of things on any ground of ordinary reason, or any principle of public benefit. It is absurd to speak of them as bulwarks of religion. They are old, decayed, and crumbling ramparts, the relics of a less enlightened age, incapable of excluding an enemy, and dangerous only to those they were intended to defend.\*

But, Sir, it is said that to repeal them would be a violation of the Treaty of Union: and though I cannot say I attach much weight to that consideration, if I have shewn that they have been abandoned by those for whom they were declared to be irrevocable, and produce an effect the reverse of that for which they were enacted, I will deal shortly with that part of the question.

I shall not go into any lengthened consideration of the somewhat abstruse and metaphysical question of the effect due to laws which have been declared irrevocable. It is very well shewn by Bentham, in the chapter of his Book on Popular Fallacies, which he devotes to this subject, that a provision of this kind, if effectual, must, in the general case, be prejudicial, since the only cases in which it could restrain power otherwise supreme, are those in which, but for the irrevocable nature of

<sup>\*</sup> Sir George Clerk took occasion, in his speech against the Bill, to refer to the recommendation of the University Commission in 1831, that the Tests should be enforced in the University of Edinburgh; and he rested much on the signature of that Report by one who, as regards myself, was not more near in relationship than paramount in authority. I had, by the forms of the House, no opportunity of observing on this statement. I might certainly have spoken with some certainty of the opinion of that venerated individual on the question in hand. But if Sir George Clerk had wished to ascertain the real motives of the Commissioners, he might have applied to Mr. Home Drummond, who, while he signed that Report, spoke and voted in favour of Mr. Rutherfurd's motion in 1845.

the law, there exist good grounds for altering it. But without pursuing this line of inquiry, it is enough at present to say, that legislation for posterity, in its absolute sense, is impossible. We cannot usurp the right of our successors to govern and legislate for themselves: and the worst of all entails would be that of misrulc. Such policy is not more false in principle than unattainable in fact. The true effect to be given to all such provisions must be regulated by good faith. Up to that point they must be preserved: beyond it, it is mere weakness and folly to preserve them. To retain them, when they become a burden on those they were designed to benefit, and have ceased to operate as they were intended, is as unjust as it is impolitic and unsound.

What, then, is the position of the Tests as regards the Treaty of Union? It is impossible to conceive a state of circumstances in which the duty of revoking the irrevocable law is clearer. It is not merely that Scotland desires it—not merely that Scotland has abandoned its supposed security—not merely that its effect is now unsuited to the state of society, and has ceased to be that for which it was designed; but the very foundation of the irrevocable law has gone. The test was only relative to the Church. It declared the adherence of those who took it to that Church. It was to preserve the inviolability of the Church that the test was declared inviolable. But Parliament has violated the inviolable Church, as I have shewn you: can it now refuse, on the pretence of a sanction which could not preserve the greater, to redress the unquestioned anomaly and injustice of the less?

It is, therefore, Sir, vain to hope to maintain these Tests in their present state. But it may be said, that although some modification of the law may be desirable, it would not be right to abrogate it altogether; and it has been suggested that, at all events, a declaration of adherence to the Confession of Faith should be required. Now, Sir, whatever may be thought of this proposition, it can furnish no good ground for opposing the second reading of this Bill. If it is thought that some other test should be substituted for the present, that proposition may be made and considered in Committee. But, Sir, what would have been said if I had proposed to substitute such a test as that supposed, for the existing law? Should I

not have been met with the taunt, that my proposition was simply intended to let in the Free Church, and keep all others out—that the Free Church were willing enough to oppress others, and disliked exclusion only when it touched themselves? Certainly, Sir, I will assume no such position; and the more so, because such a test would retain many of the evils of the present. Why should we be prevented from availing ourselves of the science and scholarship of England? Sir, while I have no reason to be ashamed of the contributions which my countrymen have made to the national stock of philosophy or literature, we do not conceal from ourselves, that the more richly endowed seminaries of the South afford facilities for learned leisure and high attainments which our poorer institutions cannot boast of. We have sagacity enough to know when we may with advantage borrow from our neighbours, and we have shewn our conviction of the value of their services by securing them even in defiance of the law. to conclude, in my humble judgment, the day has gone by when any good end whatever can be served by a test. If you really wish to exclude a man from office on account of his religion, you must do it in some other way. The meshes of a test may confine an honest man; they never will restrain the unprincipled. They are snares to the weak, needless for the sound, useless to the hardened conscience. They are the resource of a community in which public opinion has not asserted its paramount dominion. In the honest exercise of patronage, duly subservient, as it ought to be, to public opinion, and thereby rendered conducive to public benefit, will be found a far surer, and, indeed, the only sure safeguard and security for the principles of our instructors of youth. For myself, I am willing to trust to that guarantee, and I believe the public of Scotland entertain similar convictions.

Sir, I hope these restrictions are about to be removed. If, indeed, it should be found that their removal is impossible, the consequences cannot fail to be very serious to those venerable and ancient institutions from which I am desirous of removing these injurious obstructions. The Free Church have already established a Theological Institute; and it has not been without effort that the foundation of a University on broader principles has been hitherto restrained by

those who, feeling the anomaly of the Tests, yet wish well and warmly to the old Academical Halls of Scotland. Such a result, in a country where endowments are slender, and where her Colleges are maintained by the students who attend them, must lead to unfortunate and ruinous competition. I hope for better things: and I trust the House will agree with me in thinking, that the time has now come when, with perfect safety to religion and to the Church, with the thorough consent of the country, and to the great advancement and benefit of learning, those antiquated fetters may be finally swept away.

The Bill was supported by Mr. Bethell, Mr. Anstey, Mr. Ewart, Mr. Hume, Lord John Russell, and Mr. Oswald; and opposed by Sir Robert Inglis, Mr. Walpole, Sir Abchibald Campbell, Sir George Clerk, and Mr. Cumming Bruce. The House divided on the Amendment: Ayes, 172, Noes, 157—Majority, 15. The Bill was accordingly lost.

A

# LETTER

TO THE

# Right Hon<sup>ble</sup> Viscount of Arumlanrig

DN THE

# PARISH SCHOOLS.

#### EDINBURGH:

ALEXANDER C. MOODIE, 17, SOUTH BRIDGE,

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AND ALL BOOKSELLERS.

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## LETTER, &c.

The conductors of the Church of Scotland Magazine and Review beg respectfully to call the attention of the Right Honourable Viscount of Drumlanrig to the following article from their number for January, 1854. The object of that article is not to eulogize the Parochial Schools, but merely to set forth the true character of the movement which at present seems to threaten their existence. Neither when the article was in preparation, nor for some time after it was printed off, had the existing constitution of the schools been assailed by any person of note within the pale of the Established Church. Nor is it believed that even now there is any important division of sentiment on the subject in that quarter. On the contrary, the members of the Church, lay and clerical, may be said to be of one mind; and were it possible to convene them into one place, for the purpose of giving expression to their opinion, they would be found ready, like Israel of old, to be "gathered together as one man from Dan even to Beersheba with the land of Gilead."

Yet Lord Drumlanrig's letter to the Convener of the General Assembly's Committee on Education abundantly proves, that one individual, of whom better things might have been expected, does seriously misunderstand the position of the Established Church in this grave and important crisis—nay, that even a statesman, an heritor, and a member of the General Assembly may be found discussing that position without knowing well what he says, or whereof he affirms. And whatever may be the harmony of opinion in the Church herself, if that letter be really so important as some persons appear to think—if it is to be regarded, not merely as the voice of a single Scottish Peer childishly calling attention to the piebald suit of Whig-radical politics in which he has recently arrayed himself, but as the expression of a sentiment which prevails in the British Cabinet—then it is unquestionably necessary that its unsound opinions and false reasonings should be exposed.

His Lordship's errors are by no means so latent as to be difficult of discovery, nor are his arguments so strong as to be difficult of refutation. There attaches to both indeed a kind of speciousness which has unhappily imposed on his Lordship's mind, and is apt to impose on other minds of a kindred character. The leading defect of these minds, however, is a very serious one. It is a disposition to prefer expediency to principle—to sacrifice truth to the power of numbers—to court popularity at the expense of consistency; and instead of moving in a well-defined and intelligible course, to submit to be driven hither and thither by the shifting breath of popular caprice. This has ever been a characteristic of second-rate minds; and it is indeed unfortunate for our country, if her noblest institutions, founded by men of a totally different stamp, be at this moment liable to modification or subversion as the humour of such minds may happen to suggest.

1. The first fallacy to be noticed in his Lordship's reasoning, relates to the ground which he supposes the Church to have taken up on this question. "I

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can conceive," says his Lordship, "no policy which I believe can be so little masculine, as that the Established Church in a body should now put forth any such untenable claims as the right of superintending and of controlling exclusively the whole people of Scotland in any new system of Parochial Education which may be about to be submitted to the country." Saying nothing of his Lordship's style, which any parochial schoolmaster in Dumfriesshire could have helped him greatly to improve—saying nothing of what he can conceive himself capable of believing - let his actual conception be considered, and let us weigh the value of that conception regarded as an argument. When and where did his Lordship find the Establishment putting forth "such untenable claims?" The claims exist in his Lordship's imagination and there only. The Church seek to superintend and control exclusively the whole people of Scotland! His Lordship must have been thinking of the Lord Lieutenancy in Dumfriesshire. He must have been carrying his mind's eye from the heights of Mousewald to the peak of Criffel, or it may be, from Corson Cone to Liddel Mount, and revolving in his thoughts Her most Gracious Majesty's commission! Were his Lordship a practised reasoner, he might be thought to have ingeniously set up a man of straw for the purpose of showing how dexterously he can knock him down; but, as matters stand, he must be acquitted of the intention to play such a " fantastic trick;" and it is necessary to assure him, in all simplicity, that the "untenable claims" he speaks of never entered into the mind of any member of the General Assembly but one; nor would they in all probability have entered into his, but for the fact that he is a Viscount and a Lord Lieutenant!

The Church of Scotland seeks no such exclusive superintendence and control. She seeks only, that as the Established Church of the country, she may continue to enjoy the same facilities which from the beginning she has had for educating the young—facilities which she has never abused; which, on the contrary, she has turned to good account from generation to generation, preserving for her countrymen the high, the honourable, the envied distinction of being at once the most intelligent and the most religious people in the world. Surely of her parochial system, viewed in connection not only with the history of the past, but also with its present vigour and efficiency, she is justified in saying, as is said of the cluster in which the new wine is found—"Destroy it not, for a blessing is in it."

And this suggests an idea of great importance in this controversy. Of those who oppose the Parochial Schools, few comparatively profess to be inimical to the religious element in their practical working. Their objection is entirely selfish, or, which is the same thing, sectarian. Do they wish to share in the superintendence of these schools? Let them in that case return to the communion of the Establishment; or if this be impossible, why should they seek the subversion of the Parochial Schools more than of the Parochial Churches? Are there not many ways of extending education without maining or destroying the ecclesiastical establishment of the land? Let the government add as many schools as it pleases to the existing number. Let the superintendence of these additional schools be lodged in presbyteries, or in committees, in general or in district boards. Let their teachers be chosen on the most liberal principles—from Free Church, or United Presbyterian, or Independent, or other bodies. But beware of laying the hand of ruthless violence upon the

existing system. Wherever the Establishment has a church, let her also have a school. It is an essential part of her educational machinery, and she has not yet forfeited the right to use it by suffering it any where to rust. Read the "Report on Schools inspected in the Presbyteries of Hamilton, Meigle, Langholm, and Kintyre, in the year 1847, by John Gordon, Esq., one of her Majesty's Inspectors of Schools in Scotland," as it appears at length in "The Minutes of the Committee of Council on Education for 1847-48;" or read the "Presbyterial Reports on the State of Education in Scotland, published by the General Assembly's Education Committee" for 1853, and what do you and? Why, you find, that of all the elementary schools in the country, the perochial are at present the most efficient. Go "from Maidenkirk to John o'Groat's," from the Martello Tower to the Mull of Kintyre, and you find every where that the activity of the Establishment in the matter of education surpasses that of all other denominations; that she not only has a vastly greater number of children attending her schools than are to be found in all the other denominational schools together, but that the instruction given is at once of a higher order and more efficiently imparted.

2. Another fallacy on which his Lordship's reasoning proceeds, is, that the Church of Scotland has no longer within her pale a majority of the inhabitants of Scotland, and hence is no longer entitled to have the undivided guardianship of the Parochial Schools. It is not easy to see how the conclusion of this argument follows from the premises. But the premises themselves take for granted what requires to be proved. Who told his Lordship that the Church of Scotland, as by law established, has not within her pale, even at this moment, a majority of the inhabitants of the land? Where are the statistics on which his Lordship relies? On what data does his reasoning proceed? According to the estimate of the most accurate and painstaking of modern statists,\* the Established Church included, in 1847, about four-sevenths of the whole population. Does Lord Drumlanrig know any thing of vulgar fractions? Is he not aware that four-sevenths is a majority of the whole; and that if we suppose the population of Scotland to be three millions in all, this estimate gives to the Establishment a majority of upwards of four hundred thousand souls over all the other sects and denominations combined? An impression seems to have been hastily taken up by some men in power, that the Establishment is weak all over the country, because at the shooting season they have found it so in some of the northern parts. The notions of these gentlemen are echoed in Lord Drumlanrig's letter. Finding the majority of the churchgoing population in one or two localities, and these not the most enlightened, attending the Free Church, they have forthwith concluded that it is so all over the country, which is much the same as if a foreigner landing in Manchester should, without going farther, proclaim that the greater part of the buildings in England consist of cotton mills!

In some parts of the country the Free Church is predominant; in others perhaps the United Presbyterian church; but it is a notorious fact, that since the period of the Disruption, the Establishment has gained in numbers and influence much more rapidly, and to a much larger extent than either of these

<sup>\*</sup> M'Culloch, as quoted by Dr. Cook, who, by the way, has hitherto deigned no direct reply to his Lordly correspondent.



bedies. The Semi-Socinian laxity of the one, and the Sectarian Bigotry of the other, have equally contributed to thin their ranks of the truth-loving, the intelligent, and the charitable, who have been gradually finding their way back to the church of their fathers, pleased, as they have had reason to be, with the zeal, the diligence, the soundness in the faith, and the increasing regard to pure discipline, by which the church clergy are distinguished. As for the Free Church, she was "perfect" at once, and since her origin has of course made no progress; and although in mere numbers the Dissenters may have gained, everybody knows that numbers without fixed principles are only a source of weakness.

But allowing that it were as his Lordship has supposed—allowing it were no longer true that the Establishment ranks among her adherents a majority of the inhabitants, we have yet to learn how this affects the argument. His Lordship indeed writes as follows -- "The majority of the people of Scotland are no longer members of the Establishment, and this once admitted, the exclusive privileges of that Establishment as a Church cease at once - must cease as a matter of course." This is stated magisterially enough, but like other magisterial statements from the lips of raw politicians it is remarkable only for its absurdity. His Lordship cares not, it would seem what church be established, provided only it be the church of the majority! Who does not see that his Lordship is setting up for a statesman? And on what principle? On the principle of-"Grant me your sweet voices!" that is, the Right Honourable Archibald William, Viscount of Drumlanrig would be a great political leader if he could get any body to follow him. But no! my Lord, "All are not hunters that blow the horn;" and in these days the avowal of such sentiments on the part of your Lordship will lead, not to honour but to disgrace. There is an anti-popish spirit in this country at present, which must speedily hurl such unprincipled politicians from their place of power. Were we disposed to argue the case at length, we might point to Ireland, where his Lordship will not pretend that the Establishment has the majority of the inhabitants within its pale; where, on the contrary, notwithstanding all the changes that have recently taken place, the Popish inhabitants outnumber the Protestant as six to one. On his Lordship's showing, not only should the exclusive privileges of the Protestant Church cease — " cease at once" in that island — but they ought to be "at once" conferred on the Roman Catholic!

It may be, that Lord Drumlanrig as a new convert to liberalism, has been sent forth like a pilot balloon to ascertain how the breath of popular feeling may receive this anti-protestant and pro-popery policy. If so, he is unfortunate in several respects, and not least so in respect to the time of his appearance. But look at his argument as it affects himself personally. Why does he continue a member of the Church of Scotland? Why sit in her church courts and affect a concern for her influence and prosperity? Has she no "exclusive privileges," except the control of her Parochial Schools? Being no longer the church of the majority, all her exclusive privileges, says his Lordship, "must cease as a matter of course." Her State endowments must be withdrawn or shared among other bodies; her churches and manses must be set up for sale to the highest bidder; and her distinctive character as the religion of the State must be at once and for ever destroyed. This is in fact the bearing of his Lordship's argument; and this would be its effect, if it were not too inconsistent and too silly to have any effect at all!

3. It remains to be added, that a third fallacy in his Lordship's reasoning is, its taking for granted that the Presbyterians of Scotland are all of one creed that they hold the same great doctrines - or that the differences between them are so slight as to be altogether unimportant. This, however, instead of being true, is only the cry of an interested party — a cry all the more to be suspected that it is heard, for the most part, only when some mischief is brewing, or some false impression is to be produced on the minds of our rulers. It may not be known to his Lordship, but it is known to all who are in any degree acquainted with the recent ecclesiastical history of Scotland, that a large section of Presbyterians in this country profess only a very general adherence to the doctrine of the Westminster Confession of Faith — that they have modified the doctrine of that Confession, not only on the subject of the Magistrate's power, but on subjects of greater magnitude, and of more vital interest to the souls of men. Genuine religious truth stands apart from all error, but most errors in religion have some kind of affinity to each other. Give us, for instance, an Universalist under the name of an United Presbyterian, or under any other name to teach our children, and they are forthwith put on the way either to the delusions of Romanism, or to the equally dangerous errors of Socialianism! Whatever, therefore, may be said or done by such statesmen as Lord Drumlanrig, the Established Church must protest in the name of her pure creed that she is not prepared to surrender its most important fortress without a struggle.

One other remark, and this epistle is ended. Lord Drumlanrig in his letter, using an expression which may be known in Dumfries, but which is not yet common among good English writers, speaks of the Church of Scotland as pursuing a policy "so little masculine." Of this we presume the meaning is, that the Church will act a part not manly, unless she shall come forward and ultroneously surrender her schools. It seems never to have occurred to his Lordship, that his own "policy" may be the less "masculine" of the two. "So little masculine" is his Lordship, that he really has no mind of his own. He is guided only by the popular clamour. He gives up heart and conscience, reason and understanding, that they may be laid as a holocaust upon the altar of Radical, or, it may be, Infidel change! One would think it must be a manly thing, in his Lordship's eyes, to commit suicide. Did he see any one trembling on the verge of destruction, he would upbraid him with cowardice, unless he briskly leaped over! Were he, for instance, among the rapids of the St. Lawrence, and speedily approaching the tremendous falls, he would never be "so little masculine," as to think of changing his course, or breasting the current, or endeavouring to get ashore. His manly policy would be to hurry on till he had shot the precipice, and lost himself for ever in the roaring abyss! This is, figuratively speaking, what he would have the Church of Scotland to do in the present crisis. She sees herself in danger; she is surrounded on all sides by hostile influences; an effort is made to rob her of one of the chief sources of her strength, the most effective perhaps of all her means of advancing the wellbeing of men; and this youthful Peer, this member of her General Assembly, as bold as he is raw, takes it upon him to rate her oldest and most experienced counsellors as a parcel of old women, because, having understanding to know the times, and what Israel ought to do, they are found calling upon her to hold fast what she has that no man take her crown!

# Our Parish Schools and their Assailants.

[Extracted from Church of Scotland Magazine and Review, Jan. 1854.]

THE QUESTION OF NATIONAL EDUCATION having been discussed so recently in our pages, we shall not be expected to discuss it again just now. Nor is it our purpose to do so. We mean only to note the present aspect of the controversy; or, in military phrase, to reconnoitre the position of our fees, who, while their name is Legion, are every where active and on the move.

As was to be expected, the attack is at present mainly directed against our parochial schools. The parties who clamour for a national system, while they differ hopelessly from each other as to what they would set up, have no difficulty in agreeing, that what is at present established ought to be pulled down. Each party desires to see the field cleared that its own favourite scheme may be tried; and although all are perfectly aware, that were our national schools removed, the settlement of their differences would be as remote as ever; yet such is the fervour of their party zeal, such the depth of their contempt for whatever has not emanated from themselves, and such, above all, their hatred towards the Church, as established by law, that at the risk of leaving the country without any education at all, they would unite without scruple in rasing the existing system from its foundations. Surely to men of discernment, and especially to men of impartial minds, this fact suggests matter of grave consideration. Will our rulers give it the attention to which it is entitled? Must there not be some other motive at work than a pure unmingled desire to have the community better educated? Were this the sole object of our educational reformers, would they not be heard saying, " Better an imperfect system than none?" And would they not be found seeking to maintain the present till they had finally agreed upon a better to be substituted in its room?

While the parties arrayed against us are many, and of varied aspect, there are three grand divisions into which the united corps is plainly distinguishable. Let us glance at the position of each of them in succession.

1. First and foremost, the leaders of the van, occupying the post of honour, and, we trust, not improperly designated "the forlorn hope," are the enemies of religious education in our national schools—persons who would leave religion, as they elegantly say, to "priests and old women," and who, if they philosophise at all, do so, not only without, but in direct opposition to the Bible. Their favourite doctrine is the perfectibility of human nature. "Give human nature fair play," is their language, "and it will create an Elysium. Let certain political wrongs be redressed—let certain feudal grievances be abolished—let liberty and equality prevail—let men be reduced to the same rank—let them learn to look upon each other as brothers—let them follow nature as their guide—let them study all sorts of arts, especially the art of health—and human life will be prolonged to an indefinite extent, science will be cultivated, knowledge will increase, the world will be converted into a kind of paradise, all mankind will be sages, and all sages will be happy!" It

matters not that the infidelity of these men has been refuted a thousand times over — refuted by facts, by experience, by the force of a sound and scriptural philosophy. It matters not that the fruits of their system have been already reaped — as for instance, in the first French Revolution — and found to be as the vine of Sodom and the clusters of Gomorrah! Here they still are with their theory, as yet untried, thank God, in this country at least; but pressing on to have it if possible reduced to practice; and leading the van as becomes them, against a system of instruction, which, with the Christian religion for its basis, has been a main instrument in rearing and strengthening those barriers which have hitherto stemmed the torrent of anarchy and vice, which, with the triumph of their principles, would overspread the land. Will their counsels be listened to? Yes, when our rulers have become communists, and are ready to unfurl the banner of the Red Republic.

2. Next to these, although not yet of them, are a class who claim to be described as "Evangelical." Not that they are very stringent in their views; far from it. They are liberal, and as they flatter themselves, very enlightened. They have discovered that "governments as such have nothing to do with religion," and consequently, nothing to do with those institutions, whether churches or schools, in which religion is taught. Few things do they value so highly as freedom of conscience. With them this is the very cream of the Gospel. But of course that cream is far too soft and beautiful to retain its smoothness or consistency under the breath of authority, whether ecclesiastical er civil; and hence their hatred of all acts of parliament that contain any recognition of Christianity - hence their opposition to national fasting, or national religion in any form; and hence too, perhaps, their readiness to foster a species of latitudinarian speculation, which, under the name of a free and easy gospel, is rapidly supplanting the doctrines of their own Confession, and filling their churches with Arminian or Pelagian heresy. The "Voluntaries," indeed, as they are called, are a mixed party. We are far from denying that there are worthy conscientious men among them — men whose great object in maintaining their voluntary views may have been to advance the liberties of the Church of Christ. But if this be the case with some, it is an indisputable fact, that with many others among them, perhaps with the majority the agitation of this principle "having begun in the spirit is now made perfect in the flesh." And this, we must be allowed to say, is shown in a variety of ways, by their conduct in reference to our parish schools and national education. They profess to be attached to religion. They profess to hold that the young should be brought up in the nurture and admonition of the Lord. And yet they clamour for a system of instruction in which religion shall have no placemay, from which it shall be carefully excluded, as if it were an offence, instead of being, as even they themselves profess to regard it, the one thing needful! Were they consistent, they would be to a man the advocates of voluntary education. Holding religion to be a necessary part of elementary instruction, and holding at the same time that religious teaching lies beyond the province of the State, they would feel constrained to demand that the whole work of youthful education should be left to the voluntary efforts of the people. But the truth is their voluntaryism has taken the form, not of a regard for the purity of religion, but simply of a bitter malignity against the Established Church, and

provided that malignity be gratified, they are prepared to leave religion to shift for itself.

Nor does it at all change the real aspect of the question, so far as this party are concerned, to find some of them professing a willingness to adopt a quasi religious scheme—a scheme in which the office-bearers in different ecclesiastical communities shall form a controlling section in each of the district boards, by which they wish to see the heritors and kirk-session of the parish replaced. Why are they willing to submit to such a scheme? Is it because they hope that boards so constituted will order and maintain religious teaching in the schools? Is it not rather because they have such confidence in the voluntary principle, and in the numerical strength of those by whom it is professed, that they expect to see these district boards defer to that principle, and gradually, if not all at once, exclude religion from the schools under their charge? "Give us only district boards, composed of the elders of our churches in association with members of the general community, and we shall soon find ways and means to defeat the object of those who would have religion taught at the public expense." Such is their hope and wish, not altogether secret nor unavowed. And what shall we say of such men - men who, with a view to carry their own scheme, affect to have come round to a way of thinking different from what they have formerly held — who even profess to have modified their principles, and to be satisfied with less than their principles strictly carried out, would seem to require, but whose ultimate hope is to arrive at complete success by converting every parish into a scene of jangling and party strife? Will government listen to the cajoling and the hypocrisy of such persons? The infidel may be bad - shockingly bad - but if his infidelity be avowed, we, at least, have an open enemy to deal with. Your indifferent religionists, while they have the hearts of deadly, unrelenting antagonists, wear the deceiving aspect of friendship. They are wolves in sheep's clothing, and woe to the government, and woe to the people who are so far misled as to place themselves at their mercy or listen to their counsels!

3. But now we must look at the third party to whom we have referred—a party in every way greatly more respectable, and for that very reason greatly more formidable than either of the others, or rather than both of them combined. We refer of course to that portion of the Free Church, who, with Drs. Cunningham and Candlish at their head, have recently come forward to add the weight of their talents and influence to the movement in behalf of a national system.

This party is at least entitled to the praise of honesty in avowing the motive which has thrown them so suddenly into the ranks of persons with whom they have few principles, and we should think, few feelings in common. They make no secret of the fact that their movement is prompted by the circumstance referred to in a recent "Statement by the committee of the General Assembly of the Church of Scotland regarding Parochial Schools." As remarked in that statement.

"It is well known that, by the Act 43 Geo. III. cap. 54, the amount of the salary of a parish schoolmaster (except in the case of a parish in which there are more than one schoolmaster) varies from a chalder and a half of oatmeal (the *minimum*) to two chalders (the *maximum*); the price at which the chalders are converted being fixed once in twenty-

five years, according to the average flars prices of oatmeal over Scotland during the twenty-five years preceding, and the price so fixed continuing to be the price of conversion for the twenty-five years thereafter—thus the price fixed in 1854, will be according to the average of the flars prices for the years 1829-1853, and that will continue to be the price of conversion until 1879.

"The minimum, which at present is £25, 13s. 3\frac{1}{2}d., is expected in 1854 to be between £19, 12s., and £19, 16s.—say £19, 14s.; and the maximum, which at present is £34, 4s. 4d., is expected to be between £26, 3s. and £26, 9s.—say £26, 5s. 4d.; so that a reduction of about £8 will take place in the maximum."

"It being generally admitted, that the salary of the schoolmasters should be rather increased than diminished, the question arises—In what way may this be best accomplished?

"The committee have been led to believe that the heritors of Scotland, who have a deep interest in the manner in which the office of parish schoolmaster is filled, and its duties are discharged, are willing that the pecuniary amount of salary paid by them, according to assessment, should not be lower than that which is at present levied.

"It will however require an Act of Parliament, amending the Act 43 Geo. III., to give power to the heritors of any parish to continue the assessment at its present money value. Such an act might, as proposed by the committee of the Commissioners of Supply of the county of Aberdeen, declare three chalders, in place of two, to be the maximum amount, to which it should be in the power of heritors to assess themselves for one salary—in which case the maximum, in 1854, would be about £39, 8s."

As the Legislature must deal with this question in the ensuing session of Parliament, our kind friends of the Free Church are of opinion, that a favourable opportunity is presented for wresting the parochial schools from the hands of the Established Church, and introducing some "general and comprehensive measure," which may include all sects and parties. The grand object is to break the right arm of the Establishment; and to accomplish that object, what are our Free Church brethren doing? We hesitate not to assert, that they are recklessly seeking to throw open the floodgates of impiety --- to remove those safeguards, which, in common with all the friends of true religion in this country, they are specially called upon, at such a time as this, not to weaken, but to confirm and strengthen. Was there ever a time when latitudinarianism and religious error assumed an aspect more ominous than they at present wear? Is not Popery labouring hard to uproot our reformation principles? Is not universalism, in various forms, scattering far and wide the seeds of Popery, and preparing a new and more abundant harvest, to be reaped at no distant day by the man of sin? Is not infidelity stalking boldly over the land, and, under pretence of founding liberal institutions, seeking to eradicate every trace of the gospel of Christ? And what, let us ask, is the best security against all these evils? Is it not the religious instruction, or as our fathers were wont to phrase it, "the godly upbringing" of the young? Is it not the teaching of the Bible and the Catechism in our schools? This has certainly been the most effectual security thus far; and it were easy to show that the multiplication of schools removed from the control of religion, has gone hand in hand with the progress of moral and religious deterioration. Would that we could gain the friendly ear of the members of the Free Church. We are not without hope that we might yet succeed in making an impression upon the better-principled among Why assail the Establishment in this cowardly and underhand way? Why not rather seek to improve, if need be, the constitution of the Church as by law established, to bring it more into accordance with their own beau ideal of an Established Church, and to open up a prospect of a safe and creditable reunion? This we humbly think would be a course more wise, more becoming, more honourable, more consistent, than they are now pursuing. This would argue them the friends of true religion, the trustworthy guardians of that righteousness which exalteth a nation. At present they are leaguing themselves with Gebal, and Amalek, and the children of Lot, whose design is to subvert the foundations of the kingdom of Christ in this land. They are placing themselves on the summit of a declivity, and giving to themselves an initial velocity which is gradually to accelerate their progress downwards, till they are overwhelmed in the cold gulf of infidelity and indifference which lies expanded beneath!

Let us remind them that that cause is always in danger which depends for success on its policy rather than on its principles; and that those leaders are not wise, but very much the reverse, who think to advance the interests of the body to which they belong, by deserting their avowed principles, and having recourse to stratagem and deceit. Of this, the recent ecclesiastical history of our country furnishes abundant proof. How much, for instance, did the United Secession Church suffer in the estimation of all the friends of orthodoxy, when, abandoning the leading doctrines of the Confession which her ministers and elders had solemnly subscribed, and avowing or defending heresy, she adopted the miserable shift of evading the question of the relevancy of a libel brought apparently with too much cause against one of her theological professors! Had she adhered to her principles, even at the expense of division, she would have risen in general esteem; by deserting her principles, and refusing to say whether such and such errors were contrary to her standards, she gained a most unenviable reputation, and justified the conduct of her own sons, who shook off the dust of their feet against her, and proclaimed, as they left her pale, that she was leavened throughout with two deadly evils - dishonesty and Morisonianism!

These remarks have a closer bearing on the subject we are at this moment considering than some of our readers may at first sight perceive. With this party the Free Church is now proceeding to ally herself, and their corrupt maxims she is learning to follow. We speak sincerely, and we speak with pain, when we say that in this movement, on her part, we see policy clearly setting aside principle, and a course entered on which must speedily land the Free Church in the same latitudinarian slough into which the Secession has fallen. No doubt we may be supposed to speak on this subject as interested persons; but let us endeavour to look calmly at the question, and let our Free Church brethren weigh well the reasoning we shall advance.

There is one principle which we and they hold in common on this subject. We hold that the work of religious instruction belongs directly to the Church—that she has received a positive injunction from her Lord and Master to go and teach all nations. That this injunction requires her to see to the religious training of the young has been admitted from the first, and accordingly the Church of Christ instituted schools at a very early period. "The Christians," says Mosheim, "took all possible care to accustom their children to the study of the Scriptures, and to instruct them in the doctrines of their religion; and

schools were every where erected for this purpose even from the very commencement of the Christian church." Nor did they content themselves with mere schools of elementary instruction, but rivalling the heathen philosophers and their famous academies, planted in various places, as Alexandria, Ephesus, Smyrna, and other populous cities, institutions of a higher class, "in which persons of riper years, especially such as aspired to be public teachers, were instructed in the different branches both of human learning and of sacred erudition."\* Acting on the same view of the Church's duty, our Scottish Reformers, with John Knox at their head, insisted on having a complete system of juvenile instruction incorporated with the presbyterian establishment. "For," said David Ferguson, in his Sermon before the Regent and Nobilitie, "the scheulis are the seid of the Kirk and Commounwealth, and our childrene are the hope of the posteritie, quhilk being neglectit, thair can nathing be luikit for bot that barbarous ignorance sall overflow all." Hence, as Dr. M'Crie tells us in his life of Knox, the compilers of the First Book of Discipline, "required that a school should be erected in every parish for the instruction of youth in the principles of religion;" and "that a college should be erected in every 'notable town.' They seem (he adds) to have had it in their eye to revive the system adopted in some ancient republics."† It were more correct to say, that "they had it their eye to revive" the practice of the primitive church, and it has all along been the glory of the church of Scotland that to so great an extent they succeeded—that in the providence of God she has, through their efforts, enjoyed such facilities for "the godly upbringing of the young."

Again, our Free Church brethren—those of them at least who have not yet renounced the principle of an Establishment - will join with us in maintaining, that in following out her Lord's injunction, the Church may lawfully look for, and even demand the assistance of the State. Nay, while the Free Church holds that the State should employ its resources for instructing the community in the religion of Christ does she not hold also, that this can be legitimately done only through the Church—not in the way of ignoring her existence, and still less in the way of interfering to wrest her functions out of her hands? Were the Church to delegate this duty to the state, would she not, on Free Church principles, be abdicating her functions, surrendering her spiritual liberties, yielding up her inalienable rights to the secular power? Our Free brethren, therefore, cannot be surprised, if we, profiting by their wisdom, should insist on retaining the Parochial Schools as one branch of the spiritual machinery always claimed, always possessed, by the Church of Scotland -necessary to the efficient discharge of her functions-and solemnly guaranteed to her by the Treaty of Union.

These remarks will enable the members of the Free Church to understand our position; now let us see whether or not we can understand theirs. They acknowledge that it is the duty of the Church to educate the young in religion. In this respect they not only homologate the doctrine of the primitive church, but they, in a special manner, hold by the views of our Scottish reformers.

<sup>\*</sup> Maclaine's Mosheim, cent. i. chap. 3.

<sup>†</sup> Life of Knox, Crichton's edit., p. 186. Ed., 1840.

The Free Church, they tell us, is " The Church of Scotland—the Ancient Historical Church of Scotland—the Church both of the First and of the Second Reformation." Well, what is this Church of the Reformation about? Is she maintaining, or is she casting to the winds her distinctive principles? Is she continuing to discharge, or is she seeking to abdicate her appropriate functions? She has no fewer than 800 schools—the valuable appendage of her ecclesiastical fabric-in which her youth are religiously trained. Hitherto she has kept these schools under her own inspection, subject to her own control, free from all interference, in so far as concerns the religious instruction which her teachers communicate. But now it appears she is about to surrender them to the control and inspection of the State. Tell it not in Gath, publish it not in the streets of Askelon, that the boasted Church of the Reformation has come down from the lofty eminence on which John Knox rested her fabric, and is content to stand on the ignominious level of other bastard and base born sects! Her leader, Dr. Candlish, has publicly declared, that she is henceforth to agitate for a national scheme of education, and that "no national scheme will give her satisfaction, which does not make provision for the reception of all her achools!"

But this is not all. If the State were, in the estimation of the Free Church, an "orthodox" State—a State "fit to be trusted," the aspect of the matter would not be quite so ugly. But what, let us ask, is the principle on which the Free Church stands as a separating body? Wherein does she differ from the Establishment? Is it not solely and exclusively in the view she takes of the conduct of our rulers in reference to the ecclesiastical constitution of the land? According to her, the government is *Erastian*. It usurps an undue power over the church, and being radically unsound on the great subject of Christ's Headship, is to be given place to, no, not for an hour is, on the contrary, to be denounced, to be protested against, to be virtually excommunicated, to be branded as utterly unworthy to be intrusted with the management of religion and its concerns!

Such is the testimony of the Free Church; and yet in the face of this testimony is she now preparing to hand over her whole establishment for the religious education of youth to this Erastian State. Verily, her people must be taught to attach vast importance to her distinctive principles! next? Will she come over bodily herself? Her original quarrel with the State had reference to the exercise of patronage. The initiatory step towards the formation of the pastoral relation was all that the State claimed. allowed her, for valid reasons shown, to supersede even this initiatory step; and it gave to her the sole and unquestioned control of the pastoral relation after it was formed. And yet the Church which could not make this comparatively insignificant sacrifice for the sake of a national recognition of her faith. and a public endowment to her ministry, is now spontaneously offering to the State the undivided direction of those seminaries in which her future members are to acquire the principles of religious knowledge! Surely the Free Church is no longer what she was. Surely a change has come over the spirit of her dream! How shall we explain the mystery? Is she at length tired of testimony bearing, and ready once more to return to the arms of the State, from which, by her own act, she has been so long and so rudely divorced?

The truth is, we have here only another melancholy illustration of the power of party spite, and the ease with which consistency, honour, and good principle are cast aside when a favourable chance seems to present itself of gaining a party triumph. It is a sad thing when ecclesiastical leaders become mere scheming politicians. Their own moral principle speedily gives way, and so without fail does the moral principle of the body which recognizes them as its chiefs. The maxim holds good, Like people, like priest, and so does also its converse, Like priest, like people. Religion being thus wounded in the house of its professed friends, suffers a decline; and the way is opened up for every species of apostasy.

On a review of what we have written, two or three questions occur to us, which we could wish to put specifically to the government of the country.

- 1. Are Her Majesty's ministers prepared to listen to the clamour of parties who are so manifestly actuated by a far different desire from that of seeing the country educated? Can they fail to see through the hollow pretences on which these parties proceed? Not one of them is acting on principle. On the contrary, in every case the avowed principles of the party are abandoned. Even the Infidels are affecting to be friendly to religion, only they wish to have it taught at separate hours, and the schools to be instituted and upheld without reference to its inculcation. Can government suppose that to yield to such unprincipled party clamour would give satisfaction to the country at large? The noisy leaders of a sect are not that sect itself; and we know ministers and elders of the Free Church, who have not lent, and will not lend themselves to this new movement, but who are restrained from speaking out against it merely by the conviction, that the state of the question is not yet such as to lead any intelligent government to alter the existing system.
- 2. Do the government imagine that such a scheme as has been proposed would operate to the satisfaction even of those who are clamouring for its A scheme professing to secure religious instruction in national schools will never give satisfaction to the Secularists; and these are not only a large party of themselves, but have also many friends among the so-called "Evangelical" Voluntaries. Besides, a scheme to secure religious instruction, by placing the schools under the management of boards composed of the office-bearers of different religious communities, would give no satisfaction in the long run, even to these communities themselves. Each of these boards would, on every occasion, when a teacher was to be elected, become, if not an arena of theological controversy, at least a scene of party strife. Each party, having a candidate of its own religious views, would merge all other considerations of fitness in this one superlatively important qualification! And the consequence would be, that secessions would take place; voluntary schools would again spring up; and the scenes of contention we have had to regret already, would be acted over again with equal or greater bitterness!
- 3. Is the government in earnest in maintaining a religious establishment in Scotland? If so, whatever they may do in the way of extending public education, they cannot surely take from the Church of Scotland the control of those seminaries which have all along been, and still are an indispensable branch of her ecclesiastical constitution. Are our rulers to be no longer nursing fathers and nursing mothers to the Church? Is she to be denied the means of

educating the young in the faith of the Scriptures? We appeal to her ancient imprescriptible rights. We appeal to the regard our rulers have for the injunctions of holy writ. If the Church is commanded to train up the young in the paths of religion, must not the State which takes her under its protection furnish her with the means of so doing? We might urge, indeed, and with no little force, that the Church of Scotland has not had justice done her in this respect; that she has been tied down to a scheme of education not endowed with any expansive principle, and consequently not capable of adapting itself to the wants of an increasing population. We might urge also, that she has been obliged to supplement her national scheme by voluntary efforts on an extensive scale; that she annually contributes between £5000 and £6000 through her committees on education, in addition to about £20,000 through other channels; and that while the whole State Endowment to her Parochial Schools amounts only to about £40,000 a year, she has private endowments to the amount of £20,000 annually, so that in reality a full half of her means of education is derived from sources independent of the government. These considerations should make it a delicate matter for any government to meddle with our parochial school system, except in the way of improving its efficiency in connection with the Church. But waiving all these considerations, we ask, if a total revolution is to be effected in the Church of Scotland?-if our rulers are prepared to tamper as our enemies would have them do, with rights so sacred, and so essential to the wellbeing of the Church? Let our rulers be so ill advised, and, for aught they can tell, the next popular cry may be, not for the destruction of an ecclesiastical institution, but for the overthrow of some secular pillar of the social edifice. Are the estates of our nobles secure from the hand of popular spoliation? Are the privileges vested in the higher orders of society unassailable if the property and rights of the Church may be so easily surrendered? Let religion be divorced from education-let the community, growing in its dislike to the restraints of religion and its disregard for the privileges of various orders in the State, only have a few years' experience of such a state of things as our educational reformers are seeking to introduce-and who shall answer for the stability of any existing institution, whether civil or sacred?

In conclusion, we would earnestly call upon the friends of the Church to bestir themselves. A few meetings have been held, and good service has already been done. Why should not every parish have its meeting, to be followed by its petition to Parliament or its memorial to the Treasury? Let the example set in Glasgow be every where followed; let the Church make herself heard, and her voice, we may rest assured, will not be disregarded. Let her leave the field to her enemies, and an injury may be inflicted on her from which she may not soon recover; but let her gird herself for the conflict; let her stand forth manfully in defence of Scriptural Education, and of her own integrity as a National Establishment. In this contest, these two causes are identified, and if the church be only true to herself, and to the sacred interests intrusted to her keeping, neither the one nor the other will sustain much damage.

# DEFENCE

OF THE

# PAROCHIAL SCHOOLS OF SCOTLAND

IN

# A SERIES OF LETTERS

TO

VISCOUNT DRUMLANRIG, M.P.,
THE LANDHOLDERS, THE TENANTRY, AND THE
FREE CHURCH CLERGY OF SCOTLAND.

BY

CRAUFURD TAIT RAMAGE, LL.D.

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# TO HIS GRACE WALTER FRANCIS, DUKE OF BUCCLEUCH AND QUEENSBERRY, K.G.

&c. &c.

WALLACE HALL, DUMPRIES, 20th February 1854.

MY LORD DUKE,

I no myself the honour of presenting to your Grace the following Letters, which have been written in defence of the Parochial System of Education in Scotland, which I am confident you will agree with me in thinking to be intimately bound up with the true happiness and substantial interests of our country. I regret that the vindication of this noble institution, from which such inestimable blessings have been realised, and to which Scotland undoubtedly owes a long and peaceful career of national prosperity, should not have fallen into the hands of one whose abilities were somewhat more commensurate with the vast and momentous interests that are involved in the proper solution of this important question. I trust, however, that I may be forgiven for venturing to draw the attention of my countrymen to the formidable evils with which they are on the eve of being overtaken, prompted as I know I am by the

full and thorough conviction, that a greater calamity never threatened to overwhelm a nation than that which is now impending over the people of Scotland. The dogs of discord are being prepared to be let loose amongst us, and, amid the turmoil of sectarian differences, and the wranglings of contending factions, farewell to the peace and quietness which have ever formed a halo around our Parochial Schools. They will become a focus towards which will converge all the embittered feelings of religious rancour—an arena in which the pent-up passions and disappointed hopes of baffled opponents will have a full scope and a wide field for their complete development.

"Never can true reconcilement grow
Where wounds of deadly hate have pierced so deep."

From this picture which I have held up to your view, and which your Grace must be conscious is but a faint outline and a feeble embodiment of the disastrous state of things which stern reality would present to our astonished gaze, you will be quite prepared to believe me, when I assert that "there peace and rest could never dwell."

Satisfied I am, my Lord Duke, that the present moment is a turning point in the history of our country, whence we shall either continue to move forward with the flood tide of national prosperity, or else we shall commence a retrograde course, which will land us in the same state of ignorance and barbarism from which these Parochial Schools have been, under the kind hand of

a beneficent Providence, the chief-nay, I might almost say the only-means of rescuing us, and placing us in that high and proud position, which I maintain we occupy at this moment among the educated nations of the world. I can, however, entertain little doubt of the ultimate decision to which the great majority of my countrymen will arrive, when I know that one of the most patriotic and far-seeing of our nobles, backed by a formidable array of the quiet and reflecting portion of the community, has at last spoken out authoritatively on this subject, and declared that no fundamental change in the constitution of our Parochial Schools shall ever meet with his concurrence. To the consideration of whatever changes altered circumstances may require, every reasonable man will be willing to give a candid attention, but the severance of our schools from the Church of Scotland is a proposition which no true lover of his country, rightly understanding her interests, will ever for one moment entertain.

With a full appreciation of the patriotic motives that have influenced every act of your Grace's life, I have the honour to remain,

MY LORD DUKE,

Your Grace's most obedient Servant,

CRAUFURD TAIT RAMAGE.

# LETTERS.

## ARISTARCHUS TO LORD DRUMLANRIG.

#### No. I.

Apology to Lord Drumlanrig for publicly addressing him on Parochial Education -His Lordship always ready to give a reason for the faith that is in him-His letter to Dr. Cook cause of great alarm to the friends of a sound Education-Denial that any large body of his countrymen have lost confidence in the manner in which the Church is performing her duties in regard to the Schools-A clamorous body of Dissent not over scrupulous in their means to cripple the energies of the Church-What Scotland owes to the system of Parochial Education-The higher ranks deeply concerned in the mode in which the Schools are carried on-Not much encouragement to change from the results in France and other Continental nations-Many of the schoolmasters in France obliged to be superseded—Denial that the majority of the people of Scotland are no longer attached to the Church-Dissenters, active and aggressive—Landed property in the possession of those who support the institutions of the country-Denial that Scotland has ceased to occupy the van of the educated nations of Europe—This question to be examined in a subsequent (No. IV. of Aristarchus and No. II. of Simple Simon) letter-Various constitutions proposed to be substituted for that of the Parochial Schools to be hereafter (see No. V.) examined—Reasons of a not very creditable character supposed to be the cause of the attacks on the Parochial Schools-Free Church leaders believed to be weighed down by the burden of their schools-Unjust to consider this to be the cause of their enmity.

# 2d January 1854.

My Lord—I must apologise to your Lordship for venturing publicly to address you on the subject of education; but I can assure you that I do so with all due respect, and I shall be sorry if a word be found in these letters, which can with justice grate

in the slightest degree on your Lordship's ear. I respect you not only as the representative of her Majesty in this county, but as the descendant of a long line of noble ancestors, whose deeds you are evidently resolved shall not be your sole claim to the honourable regard of your fellow-countrymen. With the Roman poet of old, you doubtless exclaim—

Genus et proavos et quæ non fecimus ipsi, Vix ea nostra voco.\*\*

Impartial spectators may at times doubt the soundness of your views and the wisdom of some of your acts, but all must admit the chivalric and unshrinking boldness with which you are ever ready to give a reason for the faith that is in you.

Your letter to Dr. Cook, which is the immediate cause of my addressing you, has given great pain, not only to the friends of the Church, but to all those who, like myself, look with fear and grave apprehension to any serious change in the constitution of the Parochial Schools throughout Scotland. to regard it as an axiom not to be gainsaid, that a large and predominating body of your countrymen have lost all confidence in the manner, in which the Church has carried out, and is continuing to carry out, that system of education which she originated upwards of two hundred years ago, and which she has, during that long period, superintended to the great benefit and advantage of Scotland. To any such broad assertion I beg to That there is an active, encroaching, and clamorous, but not increasing, body of Dissent, not over scrupulous as to the means it employs to destroy the influence and cripple the energies of the Church, even at the risk of inflicting evils of a formidable nature on the country, I am by no means disinclined to admit; but that the mass and large majority of the people are dissatisfied with the system as administered by the Church, or call for a change of that radical nature which you propose, I must most emphatically deny. You forget, my Lord, what I am sure the thoughtful and reflecting portion of the community are fully conscious of, that Scotland owes to the system of education originally established by the Church a long and peaceful

<sup>&</sup>quot;The deeds of long descended ancestors Are but by grace of imputation ours, Theirs in effect."

career of national happiness; and no parties will have more reason to regret a change of the nature, which you propose than the higher ranks of this country, by whose aid alone the change can be effected. I should like to hear some reasons other than have yet been vouchsafed, why an institution on which the peace and happiness of a whole people so entirely depend, should be wrested from its present administrators, and handed over to an untried and unknown authority. I do not think, my Lord, that we have much encouragement to follow the examples set by France and other Continental states in this matter. recollect some twenty years ago what pæans of joy were uttered at the liberal system of education, worthy as it was declared of la Grande Nation, then organised throughout France. era was believed to have dawned. All old things were deemed to have passed away, and it was shouted with triumphant acclamation-

#### Magnus ab integro sæclorum nascitur ordo.\*

I ask your Lordship in sober earnestness to consider what has been the practical result of the change? Has France shewn as yet that she has reaped any advantage from the system of education which was then established? Are her people more happy or contented? Or, on the contrary, does it not appear that the education, which her youth have received only serves to furnish them with more efficient arms to destroy their Government, and to render the destinies of a noble country the prey of every designing adventurer? Many of the schoolmasters to whom had been entrusted the training of the youthful genius of France, were found to be too bad even for a Republican Government, and a large number were obliged to be super-But I ask you to consider what irreparable evils these men may already have inflicted—evils which will continue to increase in an accelerated ratio. Evil seeds have been sown in many a youthful breast; and, depend upon it, France will yet have to reap the whirlwind.

You assume with complacency that a majority of the people of Scotland are no longer attached to the Church of their fathers; but this is a mere assertion and gratuitous assumption on your part, which your Lordship will forgive me

<sup>\* &</sup>quot;The last great age foretold by sacred rhymes Renews its finish'd course."

if I venture to refuse to admit. That the Dissenters of Scotland are a numerous, very active, and aggressive body, I am ready to allow; but it has never yet been attempted to be denied by any but the most violent partizans, that the Church of Scotland still far outnumbers the whole body of particoloured Dissent. You forget, too, in your eagerness to bolster up your new friends, that the main support for the schoolmasters, as has hitherto been the case, must still come from the broad acres of Scotland. And I ask you if you will assert that the mass of landed property in this country is in the hands of the Free Church and United Presbyterians. No one will venture to deny that the landed property of this country is chiefly in the possession of members of the Established Churches of Scotland and England, who are cordially agreed in the support of ecclesiastical establishments, and of all those institutions which have hitherto in Scotland been dependent upon them.

I am aware that it is rashly asserted by some persons, distinguished, however, neither for numbers nor intelligence, that the Church has not performed her duty in respect to the education of the country; and that instead of being in the van of the nations of Europe, as Scotland had long prided herself, she now lags ingloriously behind. With your permission, my Lord, I shall take the liberty, in a subsequent letter, of examining the truth of this accusation, and shall endeavour to shew, from the mouths of witnesses of most unimpeachable veracity, and men of the highest honour, that such an assertion is a figment, having no foundation except in the fancies or in the ignorance of those who give it utterance—nothing more, in fact, than the ægri somnia vana.\* I shall also draw your attention to the various constitutions which have been suggested in substitution for the time-honoured Parochial Schools of our country. and shall endeavour to shew some of the evils which will probably result from the proposed changes.

Various reasons of a not very creditable nature have been assigned for the attempt that is now being made to wrest the schools from the hands of the Church; but I am willing to believe that all who are actively engaged in this crusade—I am certain from my own personal knowledge that many—are

<sup>\*</sup> The fantastic dreams of a sick man

actuated by none but the purest and most conscientious motives. It is, however, hinted that the leaders of the Free Church party are beginning to feel uneasy under the heavy burdens which their numerous schools have brought upon them, and are therefore anxious to shift the weight to the shoulders of the landed proprietors of Scotland, towards whom some say they bear no very kindly feeling; but I venture to pronounce even the mere insinuation of such Jesuitical trickery to be unjust to men so distinguished for saintly simplicity of character and Nathaniel-like guilelessness of mind.

"Brutus is an honourable man, So, 'my Lord,' are they all, all honourable men."

With sincere respect, I have the honour to remain, my Lord, your Lordship's very humble and most obedient servant,

ARISTARCHUS.

#### No. II.

Groundlessness of charge of neglect of duty brought against the Church in respect to the schools-Proofs of alleged neglect from the criminal statistics of Scotland-Or from small number under education, compared with the census of the population-Granted that there is a large delinquent juvenile population-To whom the blame is to be attached-Church has often pressed on Government the necessity of Legislative measures-Reasons why they have refused to listen to her urgent entreaties-Unjust to abuse the Church for the neglect of other parties-Difficulties that surround this question-Those who expect to root out evil entirely not scriptural in their views-Still it is proper to abate the evil as much as is possible—Of what parents these children are the offspring-These Pariahs had their prototype in the imperial times of Rome-Something more than mere schools required to get rid of this evil-While the State ignores their existence, the Church has taken cognisance of them-What means she has taken to rescue them from their unhappy condition-Sessional Schools organised for this purpose-Mr. Gordon's interesting report-How these schools are supported-Their number-Clergymen of the Church of Scotland perform their duty in quietness and in peace-No frequenters of platforms-Not popularity hunters-St. Cuthbert's School of Industry-New Greyfriars' School-Church of Scotland not a moral nuisance, nor an inert mass-Animated by an active living principle-High-born as well as plebeian subject to illusions.

## 9th January 1854.

My Lord-I have seen it asserted, though the accusation from its obvious groundlessness is less frequently brought forward in the present stage of the discussion than it used to be, that the Church of Scotland deserves to have the superintendence of the Parochial Schools wrested from her hands, owing to the alleged shameless neglect with which she has treated these important institutions, and from the slight efforts she has made to introduce whatever improvements the progress of these later times may have suggested in the art of teaching, and in the species of information which is thought necessary to be communicated for the proper development of the youthful If you ask what proofs can be adduced to substanfaculties. tiate such a grave charge, which if I believed to be based on anything but the most unsubstantial and hollow foundation, I should willingly join with those who are banded together to deprive her of that power which she would thus have so shamelessly abused-I say, if you ask for proofs of her having so grievously failed in her duty, you will perhaps be told, if the

party be able to give any reason but his own bare assertion, that you have only to look at the criminal statistics of our country, and you will there find such an enormous mass of juvenile delinquency as will make you stand aghast, and that all this arises from the gross neglect of the Church. Or perhaps the answer will take another form, and we shall be presented with returns of the children at school compared with the census of the population; and if our opponent be resolved to make an impression, he will assert that not more than a fifteenth, instead of a fifth or sixth, are receiving the benefits of a useful education.

Now, my Lord, in reference to the first of these statements, I am perfectly willing to admit that the number of our juvenile delinquents is so great, as to cause much grief and unmitigated alarm to all thoughtful and feeling minds; but you will forgive me if I tell you that the real blame is to be attached, not to the Church, but to your Lordship and the other legislators of our country, who, by your unworthy jealousies, and by your unseemly dissensions, have refused to extend the system which prevails through the agricultural districts to those manufacturing and other populous towns which have long outgrown the ancient parochial provision for the education of the young. The Church has frequently drawn the attention of the Government to the necessity of legislative measures to overtake the yearly increasing numbers of the young in our large towns, whom the Church, by her unaided efforts, cannot be expected to bring under the civilising influence of her tuition; but during these later times our Governments have generally been in so feeble a state, have had so little will of their own, and have been so entirely dependent for their existence on the support of Dissenters, that they have not dared to listen to such appeals, the justice of which they could not deny, and to which, under other and more favourable circumstances. I have no doubt they would gladly have responded. It is therefore too bad to turn round upon the Church, and hurl denunciations upon her for neglect of duty, when she has all along warned both the Government and the Legislature of the precise position in which matters stood, and of the urgent necessity there was of some steps being taken to obviate the dangers which it was only too evident must arise from a large uneducated population.

I am not, however, Utopian in my views, but on the contrary, from my belief of the innate depravity of human nature, I am

convinced it is impossible that we shall ever be able entirely to root out crime and its concomitant evils; I am so hopeful, however, of the good that may be accomplished, that I deem the mitigation of the evil not unworthy of the most strenuous efforts of the benevolent and right-feeling portion of the community. You must, at the same time, recollect that those youthful beings of whom we are speaking are the offspring of the Pariahs of society—a class which, I regret to think, can never be quite eradicated from a highly civilised state such as we now live in. They are the children of men who have reduced themselves, if they ever were different from what they now are, by drunken habits, and by a long continued course of dissipation, to a state of mental and bodily prostration, which makes them unable to look beyond the present hour, and which renders them careless of the welfare of the beings whom they have brought into Gross selfishness is the special mark of such characters; and so long as they conceive they can derive any aid from their children towards supplying them with means to gratify their depraved appetites, it will be difficult to withdraw them from the control of their parents, and to place them within the reach of more humanizing influences. These men have their prototypes in that class of the community in the Roman empire whose whole happiness was centred in the possession of sensual enjoyments, and who, bartering their freedom for animal gratifications, made the walls of Rome resound with the shouts of Panem et Circenses. No exertions on our part, I am firmly convinced, will ever succeed in getting entirely rid of such characters. It is not, my Lord, that there is a want of schools; but unless you proceed to lay violent hands on the children of these unfortunate outcasts, and compel them to come into your class-rooms, you may increase the number of your schools ad infinitum, and you will not thereby have advanced a single step. It is the extreme poverty and the utter recklessness of the parents that form the great barrier: and unless you can by some means overcome this hindrance. I have little hope of any serious impression being made on our embryo delinquent population.

But although the State has refused to take cognisance of these unfortunate children, except when brought within the fangs of the law, the Church has not failed to recognize their existence, and has, by the aid of the benevolent within her pale, done all in her power to rescue them from their unhappy condition, and to give them an opportunity of becoming respectable members of society. The schools which have been organised for this benevolent purpose are known by the name of Sessional Schools, so called from being in connexion with Kirk Sessions. Sir James Kay Shuttleworth, in his late able work on Education, states that there are 410 schools established by Kirk Sessions in towns or by private individuals and proprietors, endowed by bequests, or supported by subscriptions. these in more immediate connexion with Kirk Sessions were examined by Mr. John Gordon, Government Inspector, and his very able and interesting report is published in the Minutes of the Committee of Council on Education. These schools are in a great measure supported by funds arising either from church collections made for general purposes, or from special collections for the benefit of the schools of the parish. Mr. Gordon observes that these Sessional Schools form an important part of the mass of education which has been gradually accumulated in Their number, though not great (he thinks the large towns. about one hundred), is worthy of observation, when they are considered as the result of the private efforts of the benevolent; and in respect of efficiency, he remarks that some of them may be favourably compared with the best class of country schools. They are intended as seminaries for children of the very lowest orders, and every effort is made by the benevolent and active members of the Kirk-Session to draw to them those children who are victims of parental neglect. The door of the school is open to them without fee or reward. Even books and other school requisites are supplied to them gratuitously.

But, my Lord, I have still something more to add on this part of the subject, to shew you that although the clergymen of the Church of Scotland do not think it necessary to blow a trumpet before them to let the world know of their kind and pious deeds, they are not less active than those who make a louder boast of their exertions to benefit their country. They perform their sacred duties in quietness and in silence, and they would blush to find it fame. Such men are not to be met with on crowded platforms, or in the bustle of public meetings, titillating their ears with the sweet music of popular applause; but you must go to the quiet retirement of their parishes, and there you will see them zealously and devotedly

working in their Master's cause. In the large towns, doubtless, there are many poor children who resort to neither the Sessional nor to what are called the Ragged Schools. To attract this class, two of these Sessional Schools have assumed the character and name of Ragged Schools, with this additional inducement, that they offer food and training to industrial occupations. The St. Cuthbert's School of Industry was originated by the ministers of the West Church Parish, the Rev. John Paul and the Rev. James Veitch; and the New Greyfriars' School has been indebted to the zeal, piety, and energy of the minister of the parish, the Rev. William Robertson, and his Kirk-Session. For a full account of these two interesting establishments, I beg to refer you to Mr. Gordon's report.

I ought now to take up the second proof-namely, the number of children actually under education in Scotland; but I must defer this point to another communication. This letter has already extended to too great a length; but the importance of the subject, and my desire to shew that the Church of Scotland is neither "a moral nuisance" which deserves to be swept from the earth, nor yet an inert soulless mass—corpus sine pectore\* but is penetrated with an active living principle, which animates both clergy and laity, must plead my excuse to your Lordship for occupying so much of your time on this part of the subject. I have little doubt that it was generally believed that nothing had been done by the Church to reclaim these outcasts from their state of barbarism: but if I have succeeded in the slightest degree in shewing how utterly groundless is this opinion, I shall feel that my labours have not been in vain. I have yet much to say on various parts of the subject, and shall have to trespass on your Lordship's indulgence with one or two other communications; but if I am fortunate enough to be able to dispel some of those illusions which Bacon, in fantastic but highly significant language, designates Idola Specus, and to which the high-born, my Lord, no less than the plebeian, are subject, I shall be willing to endure, with much equanimity, the accusation of presumption, to which I confess I have justly exposed myself, by thus attempting a theme so far transcending my feeble powers.—I have the honour to remain, my Lord, your Lordship's most obedient servant.

ARISTARCHUS.

\* A body without a soul.

#### No. III.

Examination of state of Highlands and outlying Islands of Scotland-Church exhibits the same energy in her endeavours to improve that plague-spot of our country-This language not for the purpose of vaunting-The omission of a plain statement of facts sometimes a positive dereliction of duty, whatever may be the motives ascribed to us-Some of her unworthy sons raising their hands against the Church of their fathers-Peculiar configuration of the Highland districts-The present law unsuited and inadequate for that part of the country-Why-Church has unceasingly urged the claims of the Highlands upon Government-Went forth herself to do battle against ignorance—Grudging spirit of her enemies—Number of schools supported, and yearly expenditure—Gross neglect of Government—Mr. Gordon's report on the educational state of Orkney-All able to read, and a large proportion can also write—The noble prayer of George III.—This warfare continuing to be carried on by the clergy-The sympathies and co-operation of large landed proprietors at last enlisted-Praiseworthy efforts of the laity-Difficulties by which the Church was surrounded some years ago-Never faltered in her onward career—Firmly supported by her attached sons—Much still remains to be done-Alleged proofs of neglect of duty, from the large number of the uneducated mass, examined-No precise data on this point-Denied that it is to the extent asserted in the agricultural districts-General Assembly has made an attempt to get at the real state of things-Answers from 417 parishes -- Result -- Table indicating the probable proportion -- A complete refutation of this accusation-Presbytery of Dalkeith shews largest of children in attendance-Reason why this is the case-Anxiety of Duke of Buccleuch that the children of all on his estates should have a good practical education -His Grace's patriotic spirit exhibited in his conduct-Quality of education to be examined in next letter-A satisfactory statement promised on this head-Not to be expected that all Scotchmen should be philosophers and men of science.

## 16th January 1854.

My Lord—I am presumptuous enough to entertain the hope, that I may have done something in my last communication towards proving to your Lordship, and to all reflecting minds, that the Church is labouring unweariedly and zealously in trying to reclaim those outcasts of society to be found chiefly in the crowded quarters of our large towns, and the existence of whom the State ignores, till reminded of their presence by the violation of her laws; and I shall now take the liberty of drawing your attention to that other plague-spot of our country—the Highland districts and outlying Islands of Scotland. There, too, we shall see the same energy, the same indefatigable

efforts, and the same Christian spirit exhibited, in the Church's desire to spread, as far as the means are afforded her, the benefits of a useful and humanizing education. Do not imagine that this language is held for the foolish purpose of vaunting of the good deeds of the Church; for there are times and seasons when it may be a dereliction of duty to hold back what we know to be nothing but a plain and unvarnished statement of facts, from fear that our opponents may accuse us of vain-glory and gasconade. When the Church of our fathers is accused of disregard of one of the most sacred obligations that have been imposed upon her, and when some of her sons, my Lord, have sacrilegiously raised up their hands against her, then surely is the time for her friends to step forward in her defence, and. at the risk of the most unworthy motives being imputed to them, to shew that she is deserving of the support of all leal-hearted Scotchmen.

It is unnecessary to remind your Lordship of the peculiar configuration of our northern districts, of their huge unwieldy parishes, separated often by arms of the sea, and at all times by lofty ridges of mountains, with their inhabitants grouped together in various directions, often thinly and at great distances It is evident that a law, which established from each other. one or two schools in each parish, must be totally inadequate in such circumstances as these; and the land being of little comparative value to the proprietors, it could scarcely be expected that they would be very ready, even if their means enabled them, to supplement out of their private property this lamentable deficiency. The Church from an early period felt that such a state of things ought not to be allowed to exist; and while she unceasingly but fruitlessly pressed upon Government the propriety of coming to her assistance, she buckled on her armour of faith and charity, and went forth alone to do battle against ignorance and its attendant evils of sloth and poverty, trusting that the God whom she served would not desert her. She has carried on this warfare for many a year by her own nearly unaided efforts; and even her enemies acknowledge, though in a grudging and unbecoming spirit, that she has done good service to her country. Notwithstanding the many other urgent claims she has had on her charity, she has supported for many years upwards of 120 schools, at a yearly expenditure

of £4500, and if the State had been equally alive to the duties that were incumbent upon her, there needed not to have been a single spot destitute of the means of education in the Highlands and Islands of Scotland.

Mr. Gordon, the Secretary of the General Assembly's Education Committee, made a very minute inspection of the state of education in the Islands of Orkney: and though he was able to point out, as might be expected, many defects in the schools of that remote extremity of the empire, he states the following to be the sum of his observations:—"The result of all the provided means of education—permanent and occasional schools, itinerating teachers, and domestic tuition—is that every individual, male and female, in Orkney, above twelve or fourteen years of age, is qualified to read, though it may be often imperfectly: while a very large proportion can also write. This statement is fully corroborated by the concurring testimony of the parochial clergy." To their exertions in procuring subsidiary schools, wherever any portion of the population was beyond the reach of the parish school, is to be attributed the fact, that the inhabitants of Orkney enjoy the great privilege which that good monarch, George III., prayed might be conferred on every one of his subjects, of being able to read the Word of God. The clergy are continuing to carry on this warfare against ignorance, and I rejoice to know that they have at length enlisted the sympathies and secured the co-operation of the large landed proprietors, who seem now to be fully alive to the fact, that property has its duties as well as its rights, and that they are bound, not only by the highest laws of our common nature, but by the lowest principles of a selfish interest, to promote the intelligence and to advance the moral welfare of the people, whom God, in his all wise and inscrutable providence, has made dependent upon them.

But while I have thus shewn the indefatigable exertions of the clergy, I would not wish it to be supposed that I am at all inclined to overlook the praiseworthy efforts of the laity to forward, by their liberality and by their personal services, all those good works in which the ministers of the Church have for so many years been engaged. Though she lost some years ago, with great regret, a considerable number of her zealous and active members, and saw with unmingled

sorrow many, of whom she had hoped better things, take their place alongside of her enemies, the Church of Scotland never faltered for one moment in her onward career of usefulness, but, merely roused by the difficulties with which God had seen proper to surround her, to greater earnestness and to more unwearied diligence, she threw herself with unhesitating confi-. dence on the bounty and love of her people; nor was she disappointed in her expectation. Her schemes for promoting the civilization of mankind, and for the diffusion of Christianity through the benighted regions of the world, were maintained in their pristine vigour, and her sons vied with each other in shewing that the Church of their fathers was only cherished with a more heart-felt love in proportion to the severity of the storms that howled around her. Let it not, however, be supposed, that in thus shewing what exertions have been made by the Church to perform those obligations, which were evaded by the State, that I mean to affirm that much does not yet remain to be accomplished. We live, my Lord, in a world of imperfections, and even when we have striven our utmost. we shall still leave enough of evils to be set to rights by those who come after us.

Having thus disposed of the accusation against the Church, which is derived from an examination of our criminal statistics. I come now to enquire into the truth of the statement, that there is such a want of the means of education throughout Scotland that not more than a fifteenth are being educated, instead The data for any exact and precise of a sixth or a seventh. affirmation on this point are not very numerous or satisfactory; but I put it to your Lordship-nay, to the whole inhabitants of Dumfriesshire, town and country, and of Scotland generallywhether they can point out many places which are so far distant from a school, that the children have it not in their power, if their parents choose, to obtain the means of education. are, indeed, outlying farms and shepherds' cots that never can be reached by any system, however extended. The Education Committee of the General Assembly has made an attempt to get at the real facts of the case, by issuing a set of queries to the parochial ministers, which should bring out how the matter really Answers from 417 parishes were received, and the stands. largest numbers of those unable to read and write, as might be expected, are in the Highland Presbyteries of Skye, Lochcarron, Dornoch, Dingwall, Tain, Mull, Kintyre, and in the partly Highland Presbytery of Dumbarton. It appears that in 196 of these parishes no additional schools are required, and that among the rest the total number of schools required is 115. In this particular, again, the eminence in privation belongs to the Highland and Island Presbyteries already mentioned. The following is thought to indicate the probable proportion which school attendance throughout the whole country bears to the total population of the country. The instances are taken almost at random from various parts of Scotland:—

#### LOWLANDS.

Presbytery of	Schools attended by	Presbytery of	Schools attended by
Biggar	1 in 5.7 of the pop.		
Dalkeith .	4.4	Cupar	5
Chirnside .	6.2	Brechin	. 7.4
Lochmaben	5.2	Alford	
Wigtown .	4.7	Elgin	5.5
Lanark .	6		

#### HIGHLANDS.

Inverary			6	Lochcarron		13
Dunkeld			6.4	Tongue .		17
Dingwall			16			

You see, therefore, my Lord, that as respects the Lowlands, and even some of the Highland Presbyteries, the information obtained from these returns, in the particulars now referred to, is satisfactory to a degree perhaps not very generally expected.

And in looking over these returns furnished to the General Assembly's Committee, I am not much surprised to find that the Presbytery where the largest proportion of children is in attendance (1 in 4.4) should be that of Dalkeith, where your noble relative the Duke of Buccleuch is an influential and important proprietor. The desire which I know he feels, and the anxiety which he has ever evinced, that every child on his princely estates should have the means of a good practical education within their reach, would have prepared me for such a result; and I could name parishes in this county where his Grace, with the noble spirit which

has always characterized him, disdaining to take advantage of the penurious enactment of the State, has come munificently forward and erected schools wherever it was pointed out to him that they were required.

But the important inquiry still remains, What is the quality of the education which the Parochial Schools of Scotland furnish to its inhabitants; for your Lordship may perhaps answer me in the words of Horace—ut multum, nil moror.\* Here, too, I am prepared, I trust, to give your Lordship a satisfactory statement, and to shew by the reports of those who have examined the subject with the authority of Government, that Scotland still maintains her high vantage ground, and need not be ashamed in this respect to stand comparison with any country in Europe. If, indeed, it is to be expected that her whole people are to be made philosophers and learned pundits, then I cannot pretend to maintain that our schools are fitted for such a purpose; but if your Lordship will be satisfied with something that is more humble, and, in my opinion, more important, I hope to be able to prove to you, that our schools have not failed in producing a race of citizens that are able to keep their ground on whatever part of the globe their destiny or their ambition may have placed them. We have, my Lord, the authority of Him to whom we must all bow with submissive reverence, that "By their fruits ve shall know them."—I have the honour to remain, my Lord. your Lordship's most obedient servant,

ARISTARCHUS.

As for quantity, I care not.

#### No. IV.

Proof that the Church has not neglected her duty in respect to the schools, promised from testimony of impartial witnesses—Number of schools examined by Presbyteries—Causes of inefficiency of some schools—Particular attention invited to the testimony of dispassionate and impartial men to be adduced-Hopes that his Lordship has not arrived at a foregone conclusion-Testimony of Dr. Gunn-of Mr. Gibson, Government Inspector of Schools, as to the Presbyteries of Chirnside, Lauder, and Dunse-Testimony of Mr. Gordon, Government Inspector of Schools in the counties of Stirling, Clackmannan, and Renfrew-One hundred and sixty-six schools examined-Result of his examination given in a table—His report on the state of education in the county of Ayr-Testimony of Professor Menzies on the Parochial Schools in the counties of Aberdeen, Banff, and Moray-Parochial Schools as completely fulfil the object for which they were established as they ever did-What are the fruits they have borne-Characterized in the language of Wren's epitaph-Barbarism in which Scotland was plunged when these Parochial Schools were established contrasted with its present state—Conversation of a man the reflected image of his mind-General character of a nation transcript of the type impressed upon it by the system of education-People of Scotland industrious, peaceful, and regular in their habits-Men of science and philosophers-Medical school-Clergy-Merchants-Peasantry-Everything goes to prove that their character is well formed-The teaching of the Shorter Catechism to young children laughed at by some-Some of the finest attributes of the Scotch character to be ascribed to this-Why-If such be the fruits of our Parochial Schools, is it a proof of wisdom to attempt to destroy them-Not to be sacrificed to the personal interests of any set of men.

## 23d January 1854.

My Lord—I have undertaken to prove to your Lordship, by the testimony of witnesses—whose authority I am sure you will be ready to listen to with respect—that the Parochial Schools, as at present superintended by the Church, are in the great majority of cases in such a state of efficiency as enables them, to perform all those duties to the State which such institutions are intended to discharge. When I am able to assure your Lordship that the total number of schools reported last year, as examined by Presbyteries or by their Committees, amounted to the large number of 2330, and that there were fifteen Presbyteries which had not made full returns, you will scarcely expect that I should be prepared to affirm that the whole are in a condition that does not require improvement;

but I am ready to show that this arises from circumstances over which the Church has no control, partly from the fault of the parents, and partly from the state of the law, which makes no provision for aged schoolmasters, and for those whose health has become infirm. I must particularly request the attention of your Lordship to the testimony which I am now prepared to bring forward, and I trust that you will be willing to attach to these statements all that importance to which the high character of the individuals and their professional eminence justly entitle them. The plan which I propose to pursue may appear to be tedious, but I feel assured that all those who are anxious to arrive at the truth on this subject, and I hope that I may include your Lordship in that number, will be glad to have laid before them the opinions of dispassionate and impartial men.

I summon as my first witness the late Dr. Gunn, to whose opinion, when not under a particular bias, I know no one I would more readily defer. He thus speaks in an able pamphlet which he published some dozen years ago; and since that period I am quite sure that your Lordship will be candid enough to allow that, if there is any change in the state of the Parochial Schools, it is on the side of improvement: He says, "The machinery of Parish Schools exists, and if it requires amendment, the amendment is easy. The parish teachers of the present day are not the same as those of forty years back. Every one who knows them (and who does not know them?) is aware that they have fully participated in the advances that have been made both in general knowledge and in that pertaining to their own profession. Whatever remains to be done can be easily effected, if attention be paid to their status, by giving them the elevation which is their due." Such was the dispassionate opinion of a man distinguished alike for his classical attainments and for his high and honourable character. I shall next request your attention to the report of Mr. Gibson, Government Inspector of Schools, and who therefore speaks with all the weight which his honourable and official position gives him. He examined the schools in the Presbyteries of Chirnside, Lauder, and Dunse. mined," he says, "thirty Parochial Schools. Seven of these are situated in towns and villages, and on account of the nearness of the majority of the pupils to school, the consequent

greater regularity of their attendance, and the superior condition of many of their parents, the higher branches are more commonly taught, and greater proficiency usually made in them, than in the other schools. I was highly pleased with the condition in which I found them. The teachers discharged their duties with zeal and skill. Owing to the great irregularity of attendance of many of the pupils in the Parochial Schools which were situated in small villages, or in districts where the population was widely scattered, the progress of the children was not equal to that made in the schools situated in towns: but after allowance made for this and other circumstances prejudicially affecting the teacher's labours, the majority of these seminaries do not deserve to be characterised as at all inferior to the former. of the teachers discharged their duties zealously and ably. In most of their schools the best methods of instruction were practised." In another place he states that the thirty Parochial Schools, with the exception of three, were well taught. 1846, the schools in the counties of Stirling, Clackmannan, and Renfrew, were examined by Mr. Gordon, who was at that time Government Inspector of Schools. He examined 166 schools. Parochial and non-Parochial, and gives the following table shewing those that were really inefficiently taught; and which table, he says, had been most carefully prepared:-

Schools inefficiently taught from			Parochial School.						Non-Parochial.			
Age or infirmity						7						2
From inaptitude						6						15
From negligence						2						5

He adds—"It appears from this that the proportion of teachers morally at fault in the manner of discharging their duties is inconsiderable. The whole survey, indeed, has left the impression that a strong sense of duty in their calling characterises the profession; and this, were it only in a common degree, would still be remarkable to their honour, inasmuch as their situation yields rather less than usual of those common helps to fidelity which arise from the hope of advancement, rivalry, control, and enlightened opinion upon the progress of their labours." Again, in his Report (1846) on the State of Education in the County of Ayr, he states,—"Under all the differences of ability and encouragement, it may be said that a spirit of

fidelity to their charge is the common characteristic; and if the satisfaction which they derive from the exercise of their calling were closely examined, it is believed they would be found to be of a nature that would add much to the honour of the profes-"On the whole, the state of education in Ayrshire is probably unsurpassed by that of any other county in Scotland." I have already in a former letter given you the result of Mr. Gordon's inspection of the state of education in the Island of Orkney. Professor Menzies, in his Report to the Trustees of the Dick Bequest, which is for the benefit of the Parochial Schoolmasters and Schools in the Counties of Aberdeen, Banff, and Moray, states that though it would be difficult to define with absolute precision the exact measure of excellence which every school has obtained, yet, after a careful examination of the whole report of his visitation, he can assert that out of 137 schools, only twelve were absolutely inefficient. Many were taught with excellent skill and success, and all the rest were distinguished by intelligence and efficiency.

I shall not weary your Lordship with any further quotations, though many more might be added, feeling satisfied that the opinion of men of such high character as those whom I have cited must carry conviction to every unprejudiced mind, that the general character of the Parochial Schools, as superintended by the Church, has not deteriorated; and that they as completely fulfil the object for which they were established, as they did at any former period of our history—or, as Dr. Gunn clearly expresses it, "They have fully participated in the advances that have been made both in general knowledge and in that pertaining to their own profession."

And now, my Lord, you will perhaps remind me of the scriptural quotation with which I closed my last communication—" By their fruits ye shall know them"—and request me to shew your Lordship what are the actual results that have accrued to Scotland by the system of education which has been established for upwards of two hundred years. I know not that I can express them more characteristically, or in more terse and graphic language than in the epigrammatic words of Sir Christopher Wren's epitaph in St. Paul's—Si monumentum quæris, circumspice.\* Look around this little kingdom, with

<sup>•</sup> If you search for its monuments, look around.

its bleak and barren rocks-recollect the state of comparative barbarism in which she was plunged at the time these schools were established, and consider now that as a nation she need not be ashamed to stand comparison with any other in Europe, whether as regards moral culture, or the arts and sciences, or philosophy, or agriculture—or, in fact, any other department of human knowledge which is requisite to make a great and enlightened nation. It has been well said, my Lord, that the conversation of a man is the reflected image of his mind; but it may, in my opinion, with far greater justice be affirmed, that the general character of a nation is the exact transcript of that type which has been impressed upon it by the system of education to which the great mass of the people have been subjected. We have a people industrious, peaceful, regular in their habits, and I shall even add the epithet calculating, though our neighbours to the south of the Tweed often pronounce the word During the last two hundred years Scotland has with a sneer. produced philosophers and men of science that have earned for themselves a world-wide reputation-men who have risen from the ranks, and who enjoyed no better education in their early life than the Parish School could afford. Our medical men have ever stood high in the estimation of the world, and our clergy have produced works that will stand comparison even with the theological productions of England. In commerce our merchants shew no inferiority in industry and far-seeing intelligence, and our peasantry are deeply read in their Bible-your Free Church friends, my Lord, will inform you on this point—and are distinguished for a greater knowledge of all its leading doctrines, and a deeper insight into the truths of Christianity, than the same class of men in any other kingdom of Europe. Yea, I am afraid that many of our simple-minded but shrewd peasantry, with no education but what they have received from the Parish School, would puzzle your Lordship or myself in a theological argument. I have visited many of the chief towns on the Continent, and everywhere I found my countrymen occupying an honourable position - thriving in their worldly circumstances, and respected by those among whom they mingled. Lord, did all these men get the foundation of their character laid, except in the noble and time-honoured Parochial School? Some of my learned friends—somewhat latitudinarian, I

am afraid, in their views—have at times laughed at the idea of teaching young children the Shorter Catechism, as quite unsuited to their capacities; but I have always maintained the opinion which is thus expressed by Mr. Gibson, Inspector of Free Church Schools:—"I believe that to the care with which the Shorter Catechism has been taught in our schools, our national, intellectual, and religious character, owes several of its finest The discipline through which the intellect must pass in obtaining at an early period anything like a view of its beautifully systematic structure, and the habit of mind gained by being required to prove from Scripture every one of its statements, must operate very much in the same way, and be followed by the same results, as the application to a more matured mind of a rigid course of logic or mathematics; and it is not merely fanciful to suppose that to this training much of the steadiness and sobriety of the Scottish intellect and character is to be attributed."

If these, my Lord, be the noble fruits which our Parochial Schools have borne, and I have never found any one who has had the hardihood to come forward and deny the truth of these averments, I take the liberty of asking your Lordship whether it is a proof of wisdom to aid those who are said—how truly let the impartial and well-informed public say—to be incited to their destruction by nothing but a desire to humiliate the Church of Scotland, or by the still more contemptible and selfish object of relieving themselves of a burden which they find too heavy to bear.

These letters have extended far beyond what was my original intention; but I have still somewhat to say on the various proposals that have been made for supplying a new constitution to our Parochial Schools, and I trust your Lordship will yet permit me to trespass a little farther on your indulgence. The best interests of our country are at stake, and they must not be allowed to be sacrificed to the political necessities, to the personal interests, or to the flippant ipse divit of any man, however high his rank may be in the State. Magna est veritas et prævalebit.\*—I have the honour to remain, my Lord, your Lordship's most obedient Servant,

ARISTARCHUS.

<sup>\*</sup> Mighty is the power of truth, and it must prevail.

#### No. V.

Parties who have now the right to elect the schoolmaster-The link between the Church and School proposed to be severed-Those who advocate the change tell us that we ought to have confidence in the people of Scotland-Two plans before the country-First plan to exclude religion from the school-Recommended by the friends of National Education, and assented to by the leaders of the Free Church party-Government encouraged to bring in such a measure—Scotland expected to enter upon a new course—Citizen Dupont's blasphemous language in the National Convention-M. Manuel's address to the Convention-Scotland threatened with a heavy calamity-Illusory goal to which they are invited-Lord Drumlanrig has not passed the Rubicon-Accused of changing his tactics to suit the political necessities of the passing hour-Number of schools connected with religious communities in Scotland--The evils of a Parochial Committee with a purely civil constitution-Its Impracticability shewn-How is it possible to determine the religious doctrine that should be taught-No religious test to be imposed-Roman Catholics-Episcopalians-Voluntaries-What court is to decide complaints respecting heretical opinions-Sheriff or Court of Session.

### 10th February 1854.

My Lord-I have still to crave your indulgence for a few moménts, while I endeavour to bring before your Lordship the various plans that have been proposed to be substituted for the present constitution of our Parochial Schools. Your Lordship is aware that the heritors, without reference to their religious opinions, have, for the last two hundred years, enjoyed the • right to appoint to this important office any man whom they consider to be qualified, with this sole restriction on their choice, that he must be a member of the Church of Scotland as established by law. It is now proposed that this golden link, which has for so long a period knit our schools to the Church should be severed, and that they should be allowed to float along down the stream of time, tossed to and fro at the proverbially inconstant will of the volatile people. We are, indeed, told by those who are advocating the change, that we ought to repose implicit confidence on the wisdom and on the prudence of the people of Scotland, and that no danger can possibly arise to the best interests of our country, while they rest on such a sure and stable foundation. I, too, my Lord. could have no hesitation in placing the utmost reliance on the

good sense of my countrymen of all ranks, and would be willing to entrust to their guardianship any institution which their previous education and knowledge enabled them to understand; but the experience of all ages and of all countries has ever shown that those who are least fitted by their mental qualifications and by their acquirements, are the very individuals who are urged on by self-conceit and love of notoriety to intermeddle with that which they are incapable of comprehending.

### " —— Fools rush in Where angels fear to tread."

It is this knowledge of the infirmity of human nature that makes many, like myself, pause ere they consent to place an institution, with which they feel satisfied that the happiness and true interests of this country are so intimately blended, at the mercy of men whom they cannot but maintain, without meaning the slightest disrespect, to be utterly incompetent to discharge the duties which it is now proposed to devolve upon them.

There are two plans, my Lord, more particularly before the country, which are supported by a sufficient array of men of character and talent to entitle them to be listened to with attention and respect. I can assure your Lordship that I shall endeavour to confine my observations within the narrowest limits which the importance of this subject will allow; but, when we consider that the determination and solution of this question may mark a date in history of events of mighty magnitude for the weal or woe of Scotland, you will, I am sure, with your usual forbearance, forgive me if I seem to claim a larger latitude and a wider range than for a common subject I should be at all justified in demanding.

1st, In the first plan, it is proposed that "the teachers should not be required by law to subscribe any test," and "that the management of the school should be transferred to the heads of families," believing, as they tell us, that in this way a far better security than any at present existing would be afforded for a good secular and a good Christian education. Here certainly is liberality with a vengeance. The people of Scotland are supposed to have reached that sublime state of indifference as to the principles on which their children shall be indoctrinated, that they will regard with

listless unconcern, whether the teacher shall be a disciple of Joe Smith the Mormonite, or of Swedenborgius, or of Ignatius Loyola, or of any of the numerous senseless religious sects to which human folly and human vanity have given birth. This, however, is the plan recommended to the people of Scotland by the so-called "friends of national education," and to which it would appear, as far as the uncertain sound of these gentlemen will allow us to judge, that the leaders of the Free Church party have at last been induced to give their assent. The Government, therefore, are now encouraged to introduce this latitudinarian system into our country, and, dispensing with all securities for the religious principles of those who are to be entrusted with the upbringing of the youthful generation, Scotland is expected to enter upon a new and untried course, having no knowledge as to the goal at which she may hope to arrive, except what may be derived from the confident assertions of these conscientious but certainly hot-headed theoretical enthusiasts. are invited, my Lord, to enter upon the same godless career which was proclaimed in the following blasphemous language by Citizen Dupont in 1792, in the French National Convention: "Nature and Reason-these ought to be the gods of men. These are my gods. Admire Nature, cultivate Reason; and you legislators, if you desire that the French people should be happy, make haste to propagate these principles, and to teach them in your primary schools, instead of those fanatical principles which have hitherto been taught." Are you prepared, my Lord, to exclaim in the British Parliament in the same words as M. Manuel did to the National Convention in 1793 — "What mission can be more august than that of the instructors of youth, who having themselves escaped from the hereditary prejudice of all sects, point out to the human race their inalienable rights founded upon the sublime wisdom which pervades all No religion must be taught in schools which are to be national ones. To prescribe one would be to prefer it to all others."

Under whatever plausible language the present attempts may be veiled, and whatever golden vistas may be opened up to our view in the far distance, the people of Scotland may be assured that they are threatened with one of the greatest calamities that ever befel a nation—the calamity of

having inflicted upon them, schools where there shall be no certainty that their children will be taught their duty to God and to man. The goal to which these gentlemen are beckoning us will be found as illusory as any mirage that ever mocked the fondest hopes of the parched and wearied traveller in the sandy deserts of Africa, and when we shall have plucked the golden fruit to which they, with the smoothtongued kindness of the evil one, are pointing, we shall find that it turns in our mouths into the bitterest ashes. You. my Lord, have not yet passed the Rubicon-you are still on the hither side of the Jordan, and have not yet subscribed, at least in public, to such anarchical principles, but your friends will watch with anxious misgivings your next movement on this question. Your Lordship has been accused of changing your tactics and your opinions to suit the political necessities of the passing hour, and if you now suddenly wheel round, you will give a colour, nay, a convincing proof that your enemies have only formed only too just an estimate of your Lordship's character.

Is it to be for one moment expected that the religious communities of Scotland are, with folded hands, to look on in listless unconcern, while their schools, which they have hitherto maintained at their own expense, and in which they have a guarantee that religious principles shall be taught of a somewhat less equivocal character than any that "the friends of National Education" can offer, are being absorbed into this latitudinarian system? How many schools connected with religious communities does your Lordship imagine will be affected by this new law? In connection with the Church of Scotland, there are schools to the number of 1962, and, including those of all religious denominations, they amount to the large number of 2765. It is impossible for one moment to conceive that the people of Scotland should sit idly by and see religion. if not nominally excluded, at all events passed contemptuously unnoticed, to please a small knot of crotchety individuals who have, forsooth, conscientious objections to religious knowledge being communicated at the expense of the State.

But let us suppose that these parochial committees, as they are called, with a purely civil constitution, shall have determined that religious knowledge is to be communicated in the school, and that they have fixed on an individual whom they imagine is sound in the faith, and whom they trust will faithfully carry out their views; and yet, how Morrisonians, Cameronians, Old Light Burghers, New Light Antiburghers, and last, though not least, your friends of the Free Church, with the despised Erastians, so called, to whom your Lordship and myself belong, will be able to determine what is the faith which they are willing to be allowed to be taught, is a question which far exceeds my feeble powers to resolve.

But, I say, supposing that after many a hot dispute, and angry contest, they have at last, wearied out by endless wranglings and sheer exhaustion, agreed upon some particular points which they are willing shall be taught in their common schools, what security can they have that this gentleman, whom they have appointed, will in reality perform those duties which they have consented shall be devolved upon him? By the proposed law, religious tests are to be abolished; and surely these Parochial Committees are not to be allowed a test, which the State in its wisdom has seen fit to dispense with; but if they do assume this unauthorised power, then the variety of different tests throughout the country will only be limited by the number of the Parochial Schools. Wherever the Roman Catholics have the majority, and if we can believe your Free Church friends, they are an increasing body, woe to the Bible and Shorter Catechism; and if the Episcopalians are in the ascendant, I am afraid that our Catechism will receive an equally contemptuous treatment. course the active, clamorous, and persevering body of Voluntaries will consistently, in every committee—and in what committee will they not place their most energetic members?—insist that their crotchet shall be listened to, and they may rest assured that they will have the cordial co-operation and entire concurrence of every Roman Catholic throughout Great Britain to banish the Bible from our schools.

But suppose that they become dissatisfied with the individual whom they have appointed, and are desirous to get rid of one whom they find to their utter dismay to be perverting the minds of their children, who is to be the judge of his orthodoxy? Is the sheriff or Court of Session to be erected into a court of conscience, to decide whether the teachers are sound in the faith, or whether they are tainted with heretical opinions? Who, pray, is to exercise this inquisitorial power? If it is to rest nowhere,

then, my Lord, the morality of our people, and the guardianship of their religious faith, must repose on a very insecure foundation, and be liable at any moment to be sapped by the follies and wickedness of mankind. The announcement of such a plan will, I trust, raise such a shout of indignant remonstrance from the whole religious communities of Scotland, as shall frighten any Government, however reckless and however resolute, from daring to inflict on our country such a fearful calamity. They will with one voice, and with one accord exclaim—

"We'll rather bear the ills we have,
Than fly to others that we know not of."

I must postpone, meanwhile, my observations on the second plan, till another opportunity.—I remain, my Lord, your Lordship's very obedient Servant,

ARISTARCHUS.

### No. VI.

Second mode proposed in substitution of the Parochial Schools-Plan supported by Lord Drumlanrig-In what it consists-More security for a Christian education in this-Only a partial opening of the door of the Parochial Schools -Not a clear stage, and no favour as in the other-Specious in its appearance, but fraught with the utmost unfairness-Simple transference of the Parochial Schools to the Free Church-Roman Catholics, Episcopalians, and Voluntaries excluded-Such a proposal would be received with scornful indignation-Teacher must profess to be of the Presbyterian faith-Same difficulty, as in the former plan, as to the court that should take cognizance of heresy-No civil court can do so-The committee would be a disunited body-Proposal of Sir James Kay Shuttleworth for the formation of a school committee-Its absurdity demonstrated from the materials it brings together-It would be an endless scene of confusion-Such a body so composed could not adequately perform the duties-Proof of this drawn from France-Opinion of Girardin quoted on this subject-Intermeddling of the Free Church clergy with their teachers very injudicious-Danger of these committees becoming political clubs-This no fanciful imagination, but a common sense view of the subject-Dr. Candlish prepared to endow little Maynooths in every parish where Roman Catholics show themselves in a position to demand these establishments-Untiring seal of the Roman Catholic body cause of great alarm to every lover of his country-What John Knox would say if he could look down and witness the proceedings of those who claim to be his genuine descendants-What improvements may be required in our Parochial system-Lowering of the franchise of electors-Summary mode of ejecting delinquent and inefficient schoolmasters-Some provision for schoolmasters disabled by bad health or by old age-Educational institutions of Manufacturing and populous towns a distinct question-Readiness to listen to any reasonable proposition of Government on this part of the question.

### 20th February 1854.

My Lord—I have no doubt that it will be with some degree of pleasure that your Lordship will learn that this correspondence with which I have had the boldness to endeavour to occupy your attention is now drawing nigh to a close, and that I have nearly exhausted all those topics which I thought important enough to bring under your Lordship's notice. I have still to make a few observations on the second plan, which has been suggested in substitution for our Parochial Schools, and in doing so I feel confident that I shall receive your candid and undivided attention, particularly as it is the scheme which your

Lordship has declared in your public letter to Dr. Cook, to be what you are ready to support.

2d. The second mode, in which the establishment of a common school has been proposed, is by the adoption of the Shorter Catechism of the Assembly of Divines, and the omission of every other test than the teaching of religion in accordance with this formulary. It is to be provided by statute, "That the teachers profess their own personal Christianity according to the Presbyterian standard—that they be chosen by the householders and heads of families in the districts—and their schools be open to the periodical visitation and inspection of the Presbyterian Churches, as well as of the authorized inspectors of Government, and that they themselves be amenable upon any complaint brought against them, to the ordinary course of law." Here certainly we have some more plausible security, at all events, than in the first plan, that a Christian education will be communicated to our children, and that the inculcating of religious principles will receive at least an equal share of attention with the acquisition of secular branches of knowledge.

But will your Lordship forgive me if I take the very great liberty of requesting you to point out who are the parties that are to benefit by this partial opening of the doors of our Parochial Schools. It is no longer, as in the other plan, a clear stage and no favour, where all meet on an equal footing, and where, according to their perseverance and their ability, they may gain the objects which they may have in view. have no hesitation, my Lord, in pronouncing this a dishonest and hypocritical measure, in which, with a specious appearance of equity and justice, is concealed beneath its pharisaical cloak, the utmost degree of disingenuous unfairness. is, under the guise of a National System of Education, a simple opening up of the management of our Parochial Schools to the Free Church party, and to some insignificant portion of the Voluntary body, who do not object to have religion taught at the expense of the State. The larger body of the Voluntaries, all the Episcopalians, and all the Roman Catholics, are quietly ignored, and passed over as if they did not Where, my Lord, is the justice of such a measure? I can imagine the shout of scornful indignation with which such

a proposal would be hailed if any Government were sufficiently infatuated, or so far under the control of Free Church influences, as to be foolish enough to lay it before the country. Its imprudence would only be equalled by its injustice.

The teacher, no doubt, we are told, must profess himself to be of the Presbyterian faith; but who again, in this plan, as in the first, is to be appointed to take cognizance of heretical opinions? The moment that you give a purely civil constitution to your educational system, it becomes, as a matter of course, disconnected from every religious body, and I defy you to erect any court that shall be competent to determine such questions as may arise from doctrinal errors. Such a committee as that which it is now proposed to organize would, in any case, be a disunited heterogeneous body; but, as if to make confusion worse confounded, it has been gravely propounded by Sir James Kay Shuttleworth, that, in order to obviate this disconnection of the school from religious bodies, the following should be the constitution of the school committee:-"Two-thirds of each local school committee should consist of the minister, and of two elders, deacons, or wardens selected by the rate-payers from each church in the school district, having a certain number of members in communion, the remaining third to consist of heritors possessing the right of appointing the master under existing Any plan more full of dissension and of sectarian feuds could not be discovered. A meeting for the purpose of discussing subjects of a purely political character would be a peaceable and harmonious assemblage, compared to what most of the committees would be under such a law. It would be a scene of rancorous contention and endless confusion, and then we should have, as Milton says,

"A universal hubbub wild
Of stunning sounds and voices all confused,
Borne through the land, with loudest vehemence."

This plan has been tried already in various parts of the country, and I beg to draw your Lordship's particular attention to the working of the system in the parish of Cupar. Mr. Cochrane, the clergyman of that town, thus states his experience. He says, "that the Madras Trustees and his colleagues on that board knew well that, again and again, that

Board of Education had been on the very brink of a disruption—that it was scarcely possible, when the matters of education were brought before them, to avoid jangling and strife, and that difficulty was constantly experienced in the government of that academy, in consequence of these elements."

The members of this committee would be in general quite unsuited, even if they devoted their attention to the subject, to perform the duties which the law would require of them. This is no merely theoretical opinion of my own, but has been proved by the actual result among our neighbours in M. Emile de Girardin, who has published a very able work on Public Instruction in France, thus expresses himself on this very point as to the popular supervision of education:—" The Parish School Committee called into existence by the law, possesses this very serious inconvenience, that it is generally composed of incompetent members. They are required to inspect methods which are unknown to them, to control matters of which they are ignorant, to pronounce on the merits of a teacher, who is far superior in knowledge and acquirements to those who praise or blame him." As a strong confirmation of what I am now asserting, I have heard it said, though I have no means of verifying the accuracy of the observation, that the Free Church clergy, a large proportion of whom have had little practical experience of the mode in which a school ought to be conducted, make themselves very obnoxious by their unskilful and officious intermeddling with the teachers of their schools. There is another evil connected with these proposed school committees which I should be afraid might arise-nay, which would almost necessarily be produced by their composition and it is that they would become district political clubs, which might, by designing persons, be used for the dissemination of every kind of anarchical principles. This is no fanciful imagination of a sickly brain, but the common-sense view to be taken of bodies made up of such heterogeneous materials.

In all this, however, not a word has as yet been said or an allusion made to the Non-Presbyterian bodies, who are not so unimportant that their claims should not be taken into account. Dr. Candlish, who is the author, though I know not whether he is still the supporter of this plan, conscious of the great injustice that would be committed if they were refused aid from

the State in support of their schools, boldly, though I know not how far I can say consistently, avowed that he was prepared to recommend the establishment of "little Maynooths" wherever a few Roman Catholics could be brought together. He exclaims against the State supporting a Maynooth in Ireland, but when he imagines that he can secure the aid of the Roman Catholics in Scotland, he does not hesitate to throw consistency to the winds, and to tell them that they may depend on having his support to erect a Maynooth in every parish where they are in a position to demand it. Once establish this principle, my Lord, and little do I know of the untiring zeal and energy of that aggressive body, if the country be not thickly studded at the expense of the State with schools from which the Bible shall be excluded, and in which the doctrines of Peter Dens will be taught. It is of little moment to inquire what may be the consistency of Dr. Candlish in this matter; it is of far more importance to consider what would be the result to our country of such a suicidal course. Were John Knox to look down on those who claim to be his genuine descendants, and witness their abandonment of the noble principles which he advocated under very different circumstances from that in which they are placed, he would weep tears of sorrowful regret, and cry with scornful indignation, "Begone ye degenerate sons of a noble sire."

But now your Lordship will perhaps turn round upon me, and inquire whether I consider the parochial system of education to be so perfect in all its parts as to be incapable of any amendments or improvements. Far be it from me to say so; but, my Lord, that is a very different matter from uprooting our Parochial Schools, and changing their constitution to such an extent that their most intimate friends could no longer be able to trace in them the lineaments of their parentage under their new garb. I shall now proceed to point out to your Lordship where I think the constitution may be changed to suit the altered state of our country; but you will find that these improvements will not trench on the fundamental principles of the system, nor will they satisfy that party on whose support your Lordship chooses to place so much reliance.

In the first place, I see no reason why the elective franchise which entitles parties to a voice in the election of a

schoolmaster, might not be considerably lowered. At present every heritor who possesses landed property of £100 Scots of valued rent has a vote in the election of a schoolmaster,\* and without thinking it necessary to decide how low you would go, I am prepared to listen to any reasonable proposal which your Lordship's friends are prepared to bring forward. This does not of course change in the slightest degree the link which binds the schoolmaster to the Church of Scotland. That bond shall never be severed with my consent. These electors at present have the qualification, without reference to the religious denomination to which they belong, and this principle I am still of course prepared to maintain. Here we have a respectable and intelligent elective body of a very different complexion from the heterogeneous assemblage to which I alluded before.

Then I am quite willing to admit of some summary process of getting rid of schoolmasters who are an incubus on the public from their bad conduct, or even from nature never having intended them for such a responsible situation. I am satisfied that there would be no difficulty in drawing up such a bill as would not only give satisfaction to the Church, but would secure proper protection to all well-behaved and efficient schoolmasters. How this might be accomplished I am not sufficient of a lawyer to point out; but I have no hesitation in stating that any such bill I should be prepared to examine with favourable eyes. provision should also be made to enable a schoolmaster who is disabled by bad health, or by old age, to retire on a certain allowance, and I should be willing to leave the jurisdiction of this matter in the hands of the Sheriff of the county. of the cases of inefficiency, of which we hear complaints, will be found on examination to arise from one or other of the three circumstances to which I have alluded. manufacturing and other populous towns form quite a distinct question, and while I am satisfied that no better mode of meeting this great difficulty could be devised than by the extension, with some slight changes, of the parochial system which prevails in the agricultural districts, I am not so bigoted in my own views, nor so blind to the difficulties which surround this question, as to refuse to listen to any reasonable proposition which Government is prepared to lay before us.

<sup>\* 43</sup> Geo. III. c. 54.

I shall now, my Lord, bring this correspondence to a close, reserving to myself, however, the privilege of again trespassing on your indulgence, should this question assume some new aspect. I have been anxious to retain the calm and argumentative tone which becomes such a subject; and if I have in a moment of forgetfulness been betrayed into a warmth of language or an asperity of tone which is unworthy of myself, not less than of you, your Lordship must ascribe it to the infirmity of my nature, and not to the intention of saying anything but what was necessary for the vindication of the cause which I have so much at heart.—I have the honour to remain, my Lord, your Lordship's very obedient Servant,

ARISTARCHUS.

## SIMPLE SIMON TO THE LANDHOLDERS OF DUMFRIESSHIRE.

### No. I.

Surprise that the landholders should not have been addressed on the subject of Education-Scotland chiefly indebted to them for the maintenance of the Parochial Schools-All smitten with the itch of scribbling on this subject-The epidemic very prevalent-Simple Simon unable to refrain from giving the aid of his farthing rushlight-Even Lord Drumlanrig not considering it beneath his dignity to enlighten the world on this subject-Insinuation that his Lordship is a wily politician—Hangs out baits to catch gudgeons—Knows when to allow his bit of bunting to be seen-Simple Simon unwilling to be behind his neighbours in the mêlée—A simple man with no pretensions of learning-Better acquainted with agricultural pursuits-Possessed, however, of common sense, which he wishes to bring to bear on this subject—High admiration of the Rector of the High School of Edinburgh some thirty years ago-Simple Simon asks the reasons of the sudden onslaught on our Parochial Schools—By whom established—Thinks one of the reasons to be because the Free Kirk is out at the elbows-Tries to find out the chief parties who have originated this attack—Finds them to be gentlemen who have passed their lives chiefly in towns—Declares that they can have no knowledge of the state of a country population—These citizens have suddenly become aware of the lamentable state of the poor children that have grown up around them-Their gross neglect of duty to God and to man-Laughs at their overweening opinion of their own importance, and their imagining they monopolize the whole intelligence and worth of Scotland-Simple Simon recommends their sweeping out their own house before they meddle with their neighbours-Denies that their schools stint the children in the quality of Education—Example of Jamie Smith-Declares that he will enter more fully into this subject at a future time—The system managed efficiently and at a moderate expense—Asks whether they are prepared to furnish money to any amount to carry on this new system-Willing to add to the salary of the schoolmaster-Geordie Deacon of the Free Kirk-Tam Elder of the United Presbyterian-Declares the plan to be most unconstitutional-Warns the landholders that they will have to pay nearly every sixpence necessary to set it agoing.

### 10th February 1854.

Gentlemen—I observe that various classes of men in this county, from the noble representative of Her Majesty, down to the worthy ministers of the Free Kirk, have been addressed in the public prints on the subject of the Parochial Schools; but that the class to whom the country is most deeply indebted

for their maintenance hitherto, and for all the blessings that have flowed from them-I mean the landholders of Scotland —have been unaccountably overlooked. All the world seems suddenly smitten with the itch of scribbling on this subject. "Aristarchus" and "John Knox" have given us their views at great length, and the mania has extended to every part of the country. The epidemic prevails with great virulence, and many, including myself, have been so strongly infected, that we are unable to refrain from lending the aid of our farthing rushlight to dispel the darkness that broods over our benighted brethren. And why not? Why should we hide our flickering tiny dip under a bushel, and not hoist it on the house-top. that all the world may have the benefit of its twinkle? I beg my Lord Drumlanrig's pardon—I have been oblivious: I had almost forgotten that his Lordship, too, has not thought it beneath his dignity to lend us the aid of his lucubrations. His Lordship, however, is a politician, and he must forgive me if I look with something more than suspicion at any missive that he sends forth, particularly if it should have even the slightest appearance of containing a bait likely to catch gudgeons. Ah, my Lord, you are wise in your generation! You know when you ought to hang out your little bit of bunting to flutter in the breeze.

I, too, am anxious not to be behind hand in this grand I am but a plain simple man like yourselves, having no pretensions to quote Latin or poetry like some others. could talk more learnedly on the fat beeves that feed upon my rich pastures, and on the advantages of thorough tile draining. than on the best methods of teaching the young idea how to I have nothing but unsophisticated common sense to It may, however, be worth your while to devote a few moments of your leisure time to hear what I have to say. I have a faint recollection of my valued and much respected master, while I occupied a place on the benches of the High School of Edinburgh, trying, though with very little effect, to drive into my stupid noddle some such sentiment as the following:-That quiet common sense was far to be preferred to loquacious folly. Where this wise saying may be found, you may possibly discover by applying to some of your learned friends, but you need not refer to a plain man like myself.

Well then, Gentlemen, I take the liberty of asking you what is the cause of this sudden onslaught on the Parochial Schools which the landed proprietors of Scotland established, with the assistance of the clergy, 200 years ago, for the education of their own people, and which we have continued to support from our own funds ever since? Why are we to be deprived of all control over our schools, because the Free Kirk is out at the elbows, and finds itself unable to bear all the burdens which in its gasconading vainglory it has brought upon itself? Who, pray, are the chief parties who have started this question, and who are so eager to bring about this change? Putting aside the Free Kirk leaders, who have their own purposes to serve, and also some spiteful enemies of the Church of Scotland, you will find that they consist principally of gentlemen who have passed the greater part of their lives in towns, and who have had little opportunity of making themselves acquainted with the interests and necessities of a country population. They have indeed suddenly discovered that by their own ungenerous parsimony, and by a most gross neglect of duty, they have allowed a large uneducated mass—uncared for and unheeded—to grow up among them; and, judging of others by themselves, they have naturally concluded that we too are precisely in the same position. these close-fisted citizens, who take upon themselves to look with contempt on us as poor illiterate drivellers, and who are constantly strutting on the stage of life, as if they alone were the Cynosures of modern times, been only half as attentive to their duties to the children of the poor whom God has placed among them as we have been, this question would never have assumed the ominous aspect which it has lately borne. however, most decidedly object to these worthy citizens, who, with an overweening sense of their own importance, proclaim themselves the elite of Scotland, and who are constantly dunning into our ears that they monopolize all the intelligence, all the integrity, and all the worth of the country, intermeddling with those schools which the landed proprietors have established for their own people. Let them by all means, now that they have become suddenly alive to the lamentable state of barbarism in which they have allowed their juvenile population to spring up, proceed at once to take active measures to remedy an evil which is so glaring that even we country bumpkins are perfectly

aware of its existence. It is perfectly monstrous, however, that because they have at last discovered that their tail is lopped off, they should take it for granted that we are in the same disgraceful state of nudity. Let them first pull the beam out of their own eye, and then they will see more clearly to take the mote out of ours.

We are told also that we have stinted our people in the quality of the education which we supply; but I ask you whether you believe this to be the case, or if there is the slightest foundation for such a reckless assertion. know the peasantry around you, and do you suppose that Jamie Smith, your ploughman's son, who, by natural abilities and by inclination, is fit to succeed his father, would have been a whit more learned if you had placed a dozen of the best schools in the country within a stone's cast of him? You know that he would not, and that the deficiency of school education is not the reason why poor Jamie is a dunce, though likely to be a very respectable successor to his father. We have furnished an education which has been sufficient for all the wants of those around us up to the present time, and which has raised Scotland from a state of barbarism to a high position among the nations of the earth. This part of the subject, however, deserves some further illustration, and I shall in a future communication dwell upon it at somewhat greater length. I have some curious facts to lay before you which are well worthy of your consideration, and to which I am anxious to draw your particular attention.

This system, too, has been managed not only efficiently under the able superintendence of the Church of Scotland, to which we are under a debt of gratitude which we can never adequately repay, but it has also been conducted at a moderate expense. I ask you, Gentlemen, whether you are prepared to honour the heavy drafts that will be presented to you to enable this new system to be carried on. Do not deceive yourselves. You are the source from which the funds must principally be drawn. I have no objection that the poor country schoolmaster should have some addition to his hard-earned salary, and that Parliament should fix a sum in such a way as the Legislature has already in former times done; but that is a very different thing from putting it into the power of a school

committee, such as it is now proposed to organise, to levy whatever they in their wisdom may consider necessary for educational purposes. How much of this tax would Geordie. the deacon of the Free Kirk, with his saturnine visage and downcast looks, or Tam, the elder of the United Presbyterian, with his upturned eyes and pawky twinkle, or any of the thousand and one members who are to compose these school committees, pay of this tax which they are to have the power to impose? Why, the plan, Gentlemen, is the most unconstitutional and the most audacious that was ever proposed to sane men, and has only to be mentioned that it may be scouted by every sensible and reflecting mind. Be assured of this, that whoever imposes the tax, you will be the parties who will be mulcted-you will be the paymasters; and if you like to be taxed at the will of those who will supply nothing, or a trifle at the most, towards the fund, I confess that I feel by no means in the same generous state of mind, and that I shall recalcitrate in a most villainous manner.

I had at first hoped that I might have included all that I had to say in one communication; but I find the subject to be of too serious a nature, and of too great importance, to admit of this being realised.—Meanwhile you will allow me to subscribe myself your very obedient Servant,

SIMPLE SIMON.

### No. II.

Fruits borne by our Parochial Schools to be exhibited by some curious facts-Proper mode of judging of the education of a nation-Scotland twitted as no longer an educated nation-Groundlessness of this charge-Assertion that the people of Scotland exhibit an intellectual power surpassing that of any nation on the Continent-Simple Simon confesses to have looked into the history of ancient nations, and even to be able to quote poetry-Something more than mere school education required for formation of a wise and enlightened people -Athenians quoted as an example-Contrasted with the dull plodding German-Bulwer Lytton's eloquent description of what more is necessary-Proof of the efficiency of our schools given-Young Scotchmen filling banking situations in England-Coutts the millionaire-Mr. Morrison the proprietor of Islay-Paterson, founder of the Bank of England-Clerks in mercantile houses -Scotchmen furnish the brain for the daily London press-Free Church press of Edinburgh-Head gardeners and land-stewards-Bakers and butlers -Non-commissioned officers in Irish regiments-All these facts are overwhelming proofs of the efficiency of the Parochial Schools of Scotland-These facts worthy of serious consideration-Constitution of these schools to be touched by tender and judicious hands-The religious feature the main stay of the whole system-The opinion of the Chancellor of the Exchequer and of Mr. Macaulay quoted on the advantages derived by Scotland from these schools.

### 13th February 1854.

Gentlemen-I stated in my last communication that I would take an early opportunity of dwelling somewhat more at length on the noble fruits which our parochial system of education has vielded, and attempt to show by some curious facts what are the substantial and undeniable benefits which Scotland has derived from the schools which the landed proprietors have maintained at their own expense for upwards of 200 years. that you will not be disinclined to agree with me in affirming that the best and only proper mode of judging of the education of a nation, is the same as that by which we form our opinion of the intellect of a man—that is, by the fruits it brings forth. We are twitted by those among us, who are not ashamed to speak slanderously of their own country, and who are constantly for their own selfish purposes proclaiming that Scotland has ceased to occupy the advanced guard among the educated nations of Europe, that the number of our people under the influence of a humanizing education is infinitely

smaller than is to be found in other parts of the world. is a question to which it is impossible to give a clear and emphatic denial from any data which has as yet been laid before us, but so far as we are able to judge from the documents which have been furnished. I have no hesitation in asserting that there never was hazarded a more unjust or a more calumnious allegation. This much indeed I am prepared to affirm without the slightest apprehension that any one will have the boldness to step forward and contradict it—that the people of this realm of Scotland exhibit an intellectual power and manly status which have not as vet been realized in any of those continental nations, which are held up as so worthy of our imitation, and where it appears as if the State policy of their rulers was rather to instruct their people as children, than to nerve and Plain man though I be, I have discipline them as men. studied the history of ancient nations, and can even quote poetry at times, though after my own simple fashion, and I am thoroughly convinced, with Sir E. Bulwer Lytton, that though a school education be necessary for the full and complete development of our mental faculties, there are other circumstances that are equally indispensable for the formation of a wise and enlightened people. How many do you think could read and write of that nation which resisted with success the mighty armaments of the kings of Persia, reared the magnificent structure of the Parthenon, listened with thorough appreciation to the heart-thrilling orations of him,

> "Whose resistless eloquence Wielded at will the fierce democratie, Shook the arsenal and fulmined over Greece To Macedon and Artaxerxes' throne,"

and rent the heavens with applause as they hung upon the lips of Æschylus and Euripides, while they rolled forth in impassioned language their noble tragic strains? If my memory serves me, it is a well-known fact that a very small proportion of the Athenians had acquired this power, and yet place this quick-witted and intelligent people alongside the dull, school-instructed, plodding German—Look on this picture, and on that—why, Gentlemen, it is

. . . . . " Hyperion To a Satyr." . . . .

You will ask me to point out what are those other circumstances which are necessary, quite as much as school education, to form the character of a people such as I am satisfied Great Britain itself now presents to the world. I cannot do so in more eloquent language than in the words of Sir Edward Bulwer Lytton at Leeds the other day-" The talk and habits of every-day life, the customs of self-government, the consciousness of liberty, and the electrical transit of stirring ideas, that comes from the common interest in public affairs, the constant intercourse between man and man, that frank publicity of opinion, that sympathy of united members which conveys to the multitude—even to the unlettered multitude—every more useful and vivid thought which genius or study originates in the few." Still, let it not be for one moment supposed that in making these observations I am not fully alive to the unspeakable importance of a religious. moral, and intellectual education.

I am almost ashamed to occupy your time in trying to prove that our schools are not inefficient, as I have no doubt that you must be as firmly convinced as I am, that there are no real grounds from that cause, why such a sweeping change as that proposed should be introduced. Every one whom I am now addressing could, I am sure, name numberless instances of young men, who, availing themselves of the plain and substantial education which their Parish School had afforded, have gone forth to other regions of the world, and are now on the fair road to fortune, or occupying positions of eminence and trust, alike honourable to themselves and to their country. In fact, it is proverbial that a Scotchman, with his perseverance, his industry, and his well-disciplined mind, scarcely ever fails to advance himself wherever and in whatever position of life he may be placed, not rarely to the supplanting of those in England or elsewhere, who have not had equal advantage in point of edu-I have had opportunities of knowing, and cation with himself. many of you will doubtless confirm what I now state, that most of the controlling officers and upper clerks in the large banking establishments in England, and more particularly in London, where I can speak from my own personal knowledge, are found to be from the north of the Tweed. The millionaire Coutts himself is an example of what a plain education can accomplish;

and I believe that Mr. Morrison, who has lately purchased the island of Islay for £460,000, as well as the gentleman who contended with him for its possession, had very little more of education than that which they received in their Parish School. Mr. Paterson, the founder of the Bank of England, and whom we are proud to claim as a native of this country, it is well known, could lay claim to nothing more of learning than what a country school could supply. In the large mercantile establishments in the south, you will find that almost without an exception, to Scotland are they indebted for their confidential and hard-headed men of business; and I have heard it stated by parties who had the very best opportunities of knowing, that wherever intellect and high mental qualifications are required for the skilful management of the London daily press, to our countrymen do they look for the stamina and the pith which Ireland may supply them with such a mighty engine requires. the mechanical power of reporting Parliamentary debates; but it is on Scotland that they must draw for the thews and sinews that enable them to wield the stupendous influence which that fourth power of the State now asserts. The Free Church press of Edinburgh will be ready to bear testimony to the truth of what I now state, as they had nearly lost their most efficient editor by a most tempting and flattering offer from a quarter, which, scanning with eagle ken the whole realm of intellect, is ever ready to secure and unstintingly to remunerate any master mind that may distinguish itself above its fellows.

I happened last summer to accompany a party of friends to a pic-nic in Cheshire, for the purpose of enjoying the picturesque scenery of that garden of England. We had before us the ruins of an ancient castle, surrounded by all the improvements which modern landscape gardening has of late years introduced. The property had been for generations in the possession of an ancient English family, who threw no difficulties in the way of respectable parties from Liverpool having the full enjoyment of those beautiful grounds which Providence had bestowed upon them, and which the most refined taste and an ample fortune had enabled them to decorate and beautify in a princely style. Whilst we were enjoying ourselves on the verdant lawn, the head gardener made his appearance, and, on entering into conversation, I was

delighted to find that he was a countryman from Lanarkshire. He had been some thirty years in the employment of his master, a near relative of the present Chancellor of the Exchequer, and had received no better education than his parish school could furnish. He told me that he was acquainted with many of our countrymen, who were occupying similar respectable situations to that which he had so long filled, evidently to the entire satisfaction of the family whom he served. It is indeed an undoubted fact, that in England a large proportion of gentlemen and noblemen's head-gardeners and land-stewards, are our countrymen, and I am sure that you will, from your own personal knowledge, confirm what I now assert.

It is a curious fact, too, that the leading bakers in London are said to be from Scotland, and I know not whether it would not be found, if the matter were thoroughly investigated, that many of the head and confidential butlers are also from the same country. It is a strange confirmation of what I am now asserting respecting our Parish Schools, that a very large proportion of the non-commissioned officers in our Irish regiments are Scotchmen, and the reason assigned by the honourable gentleman who communicated this fact to me was, that they were all able to read, write, and cipher. Are not all these circumstances a noble testimony to the efficiency of the schools which the landed proprietors have established for the education of the peasantry around them?

These facts, Gentlemen, are well worthy of your most serious consideration, and surely an institution which has worked so well for the great mass of the community, and from which such peerless fruits have been so abundantly gathered, deserves and demands at the hands of every lover of his country, the highest respect and veneration. Forbid it all that is most sacred that it should be meddled with, except by tender and judicious hands; still less, ruthlessly torn up by the roots! Improve and reform if you will, as the modern phrase goes, but do not allow parties who have their own selfish purposes to serve, to lead you astray, and to induce you to change the whole complexion and the whole features of your Parochial Schools, more particularly that chief feature of the system—its essentially religious character, to which I would mainly attri-

bute its unexampled success. Their connection with the Church of Scotland has been the main stay of the system. You may easily cast them loose from the safe anchorage where they have been so long moored; but, after you have involved them in the turmoil and whirl of sectarian differences, it will be vain for you to regret the unhappy course which you will have pursued. The die will have been cast, and for weal or for woe our country must then stand the hazard.

I shall close this correspondence with reminding you of the noble testimony borne a few months ago in Manchester by the present Chancellor of the Exchequer to the fruits which our educational institutions have produced, and beg of you at the same time to recollect that one still more distinguished for his oratorical powers and literary talents—I refer to Mr. Macaulay—has in the last edition of his speeches, thus spoken of the effects which followed "the establishment of the Parochial Schools:"—"An improvement such as the world had never seen took place in the moral and intellectual character of the people. Soon, in spite of the rigour of the climate, in spite of the sterility of the earth, Scotland became a country which had no reason to envy the fairest portions of the globe."

Apologizing for occupying so much of your attention, I remain, Gentlemen, your obedient Servant,

SIMPLE SIMON.

## JOHN KNOX TO THE FREE CHURCH CLERGY OF DUMFRIESSHIRE.

#### No. I.

John Knox acknowledges himself a so-called Erastian—Confesses to have been ever opposed to the wild proceeding of the Free Church party-Cherishes a high admiration of their conduct-Coincides with Lord Jeffrey in his opinion respecting them-Their conduct goes far to redeem the grovelling spirit of the age—John Knox requests their attention to some homely truths—Warns them of the precipice towards which their leaders are drawing them-The Free Church clergy are asked to join the party who advocate the banishment of the Bible-The cloven foot of the Free Church leaders clearly seen-John Knox warns them of the broken reed on which they are leaning-Asks what is meant by an unsectarian system of education-Points out to them what it is-Rejoices that the clouds are clearing away-Alludes to the wriggling and wheeling of their leaders-Two hostile armies drawn up-Of what composed-Rejoices to know that the Christian people of Scotland forms a compact and congenial band-In what they agree-John Knox prays that he had a tongue tipped with fire, and lungs of brass-What he could in that case . have done-Reminds the people of Scotland of what Malachi Malagrowther ordered them to do in defence of the dross that perisheth-Scornfully demands if they will be less alive to the importance of this great question-Rejoices to think that the sterling ore of the Free Church will amalgamate with the best of the Erastians-Has no fear of the result-Disclaims all belief in Dr. Begg's character of the Free Church clergy-Does not believe them to be a set of miserable sneaking cowards-Calls upon them to show that they are not bound to the chariot wheels of any party-Reminds them of the disastrous result of their Ten Years' Conflict-How they were obliged to walk the plank-Entreats them to profit by their former bitter experience-Infantile simplicity of the Free Church—Tells them that the people of Scotland can no longer be mystified-Points out the precise question that is now demanded-John Knox expresses his belief that they are sound on this subject-Three tailors of Tooley Street-Expects that the Free Church clergy will answer in the language of the bold barons of England.

### 24th January 1854.

Reverend Gentlemen—It will doubtless appear to you not only presumptuous, but unlikely to serve any good purpose, that one who acknowledges himself to be a member of the Church of Scotland as established by law, should take the liberty of offering you some advice, which he trusts may not be without a salutary effect. I confess that I have ever been opposed to you in principle, and have thought you mistaken in your views;

nevertheless, I have always cherished a high admiration of your character, and I could not help cordially assenting to the heartfelt exclamation of Lord Jeffrey, that you exhibited one of the noblest sights that the world had ever beheld. I thought you grievously misled in the course you were induced to adopt, I could not but feel a deep-seated conviction that you were actors in a drama, which would distinguish and form an epoch in the history of our common Mistaken, indeed, you might be in the motives by which you were actuated, and even fanatical and fanciful in the views that you adopted, yet your conduct went far to redeem the age in which we live from the imputation of that grovelling and selfish spirit by which unfortunately it is only too justly characterized. That it is sometimes advantageous to listen to the sentiments of one who is able to look at a question from a point of view different from ourselves, you will readily admit; and although we may be unable to subscribe to all the opinions that are pressed upon our consideration, or to acquiesce in the course of conduct which we are urged to pursue, if we can winnow "two grains of wheat out of two bushels of chaff," we shall have some compensation for the unpleasant grating of the homely truths that may have fallen upon our ears.

With this impression I am anxious to draw your attention to the precise position in which the education question now stands, and to warn you of the precipice towards which your leaders are gradually drawing you. I think that there is no doubt that, whatever they may say to the contrary, they have gone over to that body which denominates itself, par excellence. "The friends of National Education," and whose principle is that the teaching of religion is no part of the duty of the State. and though their proceedings have been cloaked under some very general resolutions, the cloven foot clearly appears, and it is well that you should now become aware of the broken reed on which you are leaning. They now call for a system, which they choose to veil under the convenient word of unsectarian. but which, they very well know, involves nothing less than the banishment of religion from the school. They have wriggled, and wheeled, and tried to take up an independent position. but they have at last been drawn into the vortex of this latitu-

dinarian system. I am glad that the dark clouds that hovered over and surrounded this question have at length cleared away, and that the Christian people of Scotland can now have no difficulty in deciding upon the course which duty and principle call upon them to pursue. Two hostile armies are now drawn up front to front. In the one you will find an incongruous and ill-assorted host, composed of men of all shades of opinion. from the most extreme latitudinarian to the straitest sect of the Pharisee. In the other, you will meet a compact and congenial band, the Christian people of Scotland, divided it may be by some infinitesimal and homocopathic differences on church government, but agreed on this one grand fundamental point, that whatever shall take place, they will hand down to their children, unchanged as to their Christian character, those schools in which they and their fathers have been taught during successive generations.

Would that I had a tongue tipped with fire and lungs of brass! I would cause the old echoes of Scotland to ring with the soul-inspiriting cry, "Bible schools—the whole Bible -and nothing but the Bible:" and little do I know of the stern unyielding Christian character of the descendants of those men who fell at the battle of Bothwell Bridge, and of those who, in defence of their faith, offered up their lives at Drumclog, if every hill and dale, from the far north to the utmost bounds of the south, did not send back the noble echo "Bible schools—the whole Bible—and nothing but the Bible." Shall it be said that the people of Scotland, stirred up by Malachi Malagrowther, rose as one man, and shouting with a voice of thunder, "Touch not our monetary system," made one of the ablest and most fearless of England's proud statesmen recoil from his intended purpose—shall we allow our enemies to have it in their power to affirm that the nation rose in its majesty in defence of the dross that perisheth, and said to England in firm but unmistakeable language, Thus far shalt thou go and no farther—and that when one of the noblest birth-rights ever handed down to a people is at stake—the right to have their children brought up in the nurture and admonition of the Lord—there was one moment's faltering in the course that the Christian people of Scotland resolved to pursue? Forbid it all that is most holy—all that is most sacred! I delight to

think that all that is sterling and noble among Free Churchmen—all those who leaven the mass—will at once stretch out their hands to join us in this defence, and with the aid of the Christian people of all sects, I have no fear but that the result will be such as will rejoice the hearts of all true lovers of their country.

I have a very different opinion of the great body of the Free Church clergy from that which has lately been expressed by one of your number. We are told by Dr. Begg that you are a set of miserable sneaking cowards, who dare not speak forth your sentiments for fear of giving offence to those men in Edinburgh who have assumed to be your leaders, and that you are in fact marked out in that beautiful and terse description of such characters by one of Rome's ablest historiansaliud clausum in pectore, aliud in lingua habere. This I verily believe to be a gross libel on a large and respectable body of men; and that in any matter involving a question of principle, you will shew that you are not pipes to be played upon at the will of any man, but you will stand forth again before the world in the same noble character which on a former occasion elicited the admiration even of those who, like myself, were opposed to your views. I call therefore upon you to come forward boldly and resolutely, and to tell your leaders that, however they may be lovers of expediency rather than principle, and however willing they may be to bring ruin on their country, if only they may have the satisfaction of effecting their private ends, and of humiliating those whom they unjustly and without sufficient cause choose to consider their enemies, the clergy of the Free Church generally are actuated by no such unchristian spirit, and will refuse to follow them in any such ruinous and baneful course. The welfare of your country, I feel convinced, is the only object you have ever sought, and I shall be surprised, nav deeply disappointed, if you do not warn your leaders, and explicitly inform them, that whoever else may bow the knee to Baal, as for you and your children, you will serve the Lord.

Recollect the history of your Ten Years' Conflict—recall to mind by what cunningly devised fables you were led on step by step to the brink of the precipice, and how, when starting back in affright, you turned round, and found all honourable retreat cut off, you were compelled to walk the plank. Profit

then by the bitter experience of former times and do not, in infantile simplicity, proceed to petition for a national unsectarian system of education, which you do not want in the true sense of the word, and then find to your utter dismay that you have got godless schools.

The question, Gentlemen, is resolved into its simplest elements, and it will no longer be possible to mystify the people of Scotland upon this subject. They are now clearly and unequivocally asked, Do you wish to have schools, such as your good and revered forefathers established; or are you prepared to discard the Bible and to banish all religious teaching, leaving your children to pick up as best they may what notions the world may instil into them respecting their duty to God and to man? If they wish the latter, then let them by all means join the organized phalanx who are banded together to destroy the religious character of our schools; but I hope better things of my countrymen. They have not yet spoken out on this subject; but so soon as the great body of the thoughtful and reflecting portion of the community clearly perceive the fearful abyss towards which they are being dragged. they will, I have no hesitation in saying, take such steps as will give unequivocal proof of their opinion. I am quite sure that you are sound on this subject, and that you will disown the small knot of individuals who, making up by clamour for their paucity of numbers, have taken upon themselves, like the three tailors of Tooley Street, to represent the sentiments of Scotland, and that you will tell the Legislature, in the ancient language of the Bold Barons of England—Leges Scotice nolumus mutare.—With a high admiration of your unselfish character, I have the honour to remain, Gentlemen, your very obedient Servant.

JOHN KNOX.

### ARISTARCHUS TO THE TENANTRY OF SCOTLAND.

### No. L.

The farmers not aware of the proposed changes to be introduced into the constitution of our schools-Aristarchus takes the liberty of pointing out in what they consist-Does not believe that the farmers will allow the exclusion of the Bible and Shorter Catechism-Scornfully rejects this proposal as an insult to the religious communities of Scotland-Cause of the proposed change -Crotchet of the Voluntaries-Disgraceful union of the Free Church leaders with that party-Contemplated changes are sure to produce an increase of taxation to the farmers-Reminds them of the heavy burdens caused by the Poor Law-This burden thrown on the shoulders of the farmers mainly by the exertions of the Free Church-In what way the Church of Scotland had saved their pockets for many a year-The really necessitous poor not better attended to than they were before—" Forewarned is forearmed "—A dead set is made at the pockets of the farmers once more—Character of Scotch farmers-Their own fault if they are again taken by surprise-The fate of France a beacon to warn the civilized nations of Europe—The natural consequence of excluding religion from the schools-Urges the farmers to speak their sentiments on this important subject.

### 16th February 1854.

Gentlemen—You may possibly have heard some indistinct report that a proposal has been made to introduce changes in the constitution of our Parochial Schools, but the precise form and extent, the particular nature of the modifications, and the manner in which they are to be carried into effect, are points which I am sure that I may safely affirm have never yet been clearly brought before you. I take the liberty—with the utmost respect, and with a full conviction that I am addressing men who are as able, by their education and by their intelligence, to form a clear and distinct opinion on this subject as any class of men in the country-to bring before you the precise changes that are intended. You have derived your early knowledge from those schools, and the benefits that you have received from them are such, that I should feel not a little amazed if you contemplated for one moment the possibility

of joining with those, who have raised their sacrilegious hands to destroy their most important and fundamental principle. need not tell you that the communication of religious knowledge by the reading of the Holy Scriptures and the teaching of the Shorter Catechism has for the last two hundred years, indeed ever since they were first established by our pious and godly forefathers, headed by John Knox and his illustrious associates, formed their leading feature and their main character-You could not realize in your imagination the possibility of any school in such a country as this, in which the religious feelings of the people are so strongly marked, where religion should not merely be allowed to be taught as a thing of indifference, but where it should not be made imperative in every place of education supported at the expense of the State. And yet, Gentlemen, this is precisely the plan to which you are now asked to give your consent. You are, indeed, told that you are to have the privilege—I call the very necessity of conferring of such a privilege a gross and deliberate insult to the religious body of my countrymen-of introducing the teaching of religion into your schools if you should so think proper. You will join with me in declaring that you will insist that your schools shall retain the same Christian and Protestant character that has for centuries marked the Parish Schools of Scot-Privilege, indeed, of excluding religion! You ask for no such privilege, but will answer in resolute language that you forbid any unhallowed hand to be laid on the schools handed down to you by your noble-minded forefathers. Gentlemen, do you suppose to be the reason for this calamitous change, which it is proposed to introduce into our schools? small section of clamorous and active Voluntaries tell us. forsooth, that they have conscientious scruples about communicating religious knowledge at the expense of the State; and the Free Church leaders, seeing no likelihood of wresting the management of the schools from the hands of the Church, unless they can present an apparently compact and united phalanx, have joined these Voluntaries in calling upon Government to put this absurd, nay, impious crotchet into legal effect. I ask you, Gentlemen, who constitute an important portion of our reflecting and intelligent countrymen, whether you are prepared to give your assent to any such proposition, or

whether you will not rather declare, in language that cannot be mistaken, that even the contemptuous ignoring of religious teaching—much more its actual exclusion from our schools—will be resisted by you with the same unyielding firmness, and with the same resolute determination, that your forefathers showed in the dragonades of Claverhouse and his troopers.

Be assured, too, that these contemplated changes cannot be carried out without very serious additions being made to the already heavy burdens that have of late years been, I consider unjustly and unnecessarily, thrown upon you; and unless you bestir yourselves, you are likely to have an equally grievous load placed upon your shoulders. You know what has of late years been added to your taxation by the alteration of the Poor Law, and I am sure that every one of you will agree with me when I assert, that the real and substantial benefits to the pauper have not by any means been commensurate with the large sum of money that has been extracted from your pockets. Church of Scotland for many a year maintained all the really necessitous portion of the community at one-third of the expense now incurred, and I think that not many of you will deny that they were equally well attended to, and in reality as comfortably circumstanced as at the present moment. But then you must recollect the clergy and elders of the Church gave their services gratuitously, and thereby saved a large sum of money to the country, which is now paid to the numerous officials that are necessary to carry out the system. That new poor-law was, I have heard it asserted, in a great measure brought about by the agitation of the Free Church party, who talked so loudly throughout the country about the landed proprietors of Scotland starving the necessitous portion of the population, as to induce the Legislature to pass this law, from which you are now suffering so severely, and I maintain so unnecessarily. Free Church party did not on this occasion succeed in injuring the proprietors with whom they felt annoyed, for the little countenance they gave to their plans; but in you, Gentlemen, they have found the scapegoat on whose back has been laid what they chose in their fanatical language to call the sins of the people.

The landed proprietors of Scotland, no doubt, pay heavily for the poor, but the change has only increased their former burdens, while it has imposed on their tenantry a taxation new and unknown before. Now, Gentlemen, the same game is being played; but it will be your own fault, and you will richly deserve to suffer, if by your apathy and by your listless indifference you allow them to steal a march upon you. "Forewarned is forearmed." A dead set is once more made at your pockets, and if you do not bestir yourselves, and show that you are the longheaded, shrewd, and intelligent men, whom I know you to be, from a long and intimate acquaintance with many of your extensive class, you will have saddled upon you a tax which will be as little productive of good to any one as any tax that was ever imposed.

It will entirely be your own fault if this calamity comes upon you by surprise, and if you are seduced by the many golden promises that will be held out to you for the purpose of inducing you to remain indifferent and apathetic. The mournful fate of France is a beacon held up by an all just and merciful Providence before the eyes of civilized Europe, as an eminent and terrible warning against entering on the same godless and impious course which she has so long pursued. The natural and inevitable consequences that must result from such conduct, you are as well acquainted with as I am-atheism, irreligion, and immorality of every sort, you are no doubt perfectly aware prevail to an incredible extent in that unhappy country. This, Gentlemen, is a fearful, but we dare not call it an unjust retribution, for the reckless and presumptuous daring with which the great mass of her people have thrown off their allegiance to their God. I have no fears, however, that you can be seduced into such a calamitous and fatal path—no fancied benefits, in whatever glowing language they may be embodied, will ever induce you to concur with those men, who are banded together in close and serried phalanx to destroy the religious character that is proposed to be made in the constitution of our Parochial Schools. Well considered and judicious alterations may easily be introduced; but the establishment of a graceless and unsanctified system of education is what, I am sure, you will most resolutely resist. Away, then, with all hesitation—shew yourselves to be the sagacious and intelligent body of men which your country has ever found you to be, and assist in saving her from a catastrophe which is threatening to involve her in a never-ending succession of fearful calamities.

I feel that the liberty I have taken in addressing you, who, by your education and by your intelligence, are as capable of forming an opinion on this subject as myself, would require an apology, but a deep-seated conviction that the present moment is a crisis in our country's fate, from which may flow events of the most momentous character, has incited me to come more prominently forward, and to take a more active part than either my disposition or my retired habits have ever before induced me to do. I leave the fate of our Parochial Schools in your hands, confident that no injury will arise to them from injudicious legislation, which you have it in your power to prevent.—I have the honour to remain, Gentlemen, your very obedient Servant.

ARISTARCHUS.

### INJUSTICE TO SCOTLAND EXPOSED;

0

### IN A LETTER

TO

# THE SCOTTISH REPRESENTATIVES IN THE COMMONS' HOUSE OF PARLIAMENT.

BY

ROBERT CHRISTIE, ESQ., EDINBURGH,

EDINBURGH: THOMAS CONSTABLE & CO.
LONDON: HAMILTON, ADAMS, & CO. GLASGOW: DAVID BRYCE.
ABERDEEN: L & J. SMITH.

MDCCCLIV.

# TO THE MEMBERS FOR SCOTLAND OF THE COMMONS' HOUSE OF PARLIAMENT.

EDINBURGH, 11th January 1854.

GENTLEMEN,

The complaints so universal in Scotland regarding Grants of Money by Government, and by the Parliament of the United Kingdom, to England and Ireland for Public Works, the Encouragement of Science and Art, Charities, and other kindred purposes, while Scotland, if not altogether excluded from similar grants, is supposed to get only a very small and disproportionate share, have led me to think that it may be useful, especially at the present time, to bring before my countrymen a very few of the more prominent facts which I have collected from Parliamentary documents, in order to enable them to form a judgment whether the prevalent belief, and the deep discontent it has generated, are or are not well founded. With that view I address you as a body from which, if a Scottish grievance exist, redress of it may reasonably be sought.

Without further preface I proceed to my subject.

I.—The first Head of Expenditure I would notice is that made on ROYAL PALACES, GARDENS, PARKS, and APPURTRNANCES.

During twelve years preceding 31st March 1850, ONE MILLION SEVEN HUNDRED AND THIRTY-EIGHT THOUSAND FOUR HUNDRED AND SEVENTY-SIX POUNDS STERLING, have been paid out of the Public Purse under this head, viz.:—

		ENGLA	ND.			
St. James's Palace,	, .				. £66,33	6
Royal Mews, Pimli		•		•	. 17,570	
Kensington Palace		rdens,		•	. 48,540	6
Carlton Stables,		•			. 1,21	
Buckingham Palac	e and G	ardens,			. 184,270	
			expend	ed in 1823.	•	
Marlborough House	e, extern	al repai	rs,	•	. 399	9
Hampton Court Pa	alace, G	ardens,	Shed,	House, an	nd	
Bushy Parks,	•		• '	•	. 152,916	3
Kew Palace Build	ings, R	oyal Bo	tanic :	and Pleasu	ıre	
Gardens, and				•	. 162,708	3
Windsor Castle, Pa			, .	•	. 435,853	
Frogmore, .			•		. 38,737	
Bagshot Park,	•	•	•	•	. 325	j
Ascot Royal Stand,	Stables	s, and K	ennel,	•	. 6,920	)
Victoria Park,	•			•	. 133,266	
Royal Pavilion, Bri	ighton,		•	•	. 16,384	
Hyde, St. James's,		een Parl	ks, .	•	. 178,652	?
Regent's Park and			•	•	. 70,540	
Greenwich Park,		•		•	. 12,137	
Richmond Park,	•		•	•	. 80,365	
,						-
•		Su	ım for l	England,	£1,607,139	)
		SCOTLA	ND.			
Holyrood Park,				£19,83	31	
Holyrood Palace,	-			3,5		
Linlithgow Palace,	-	•		•	58	
23		r Scotla	nd,		<b>— 23,986</b>	;
			•		,	
		IRELA	ND.			
Phœnix Park,	•	•	•	•	107,351	Ĺ
				Total,	£1,738,476	

This expenditure was made partly from Parliamentary grants, and partly from the Land Revenues of the Crown, in the following years, viz.:—

741 311 070 625 311 438	£59,101 65,491 99,987 107,584 102,964 106,335	£89,842 98,802 135,057 143,209 151,275 162,773
070 625 311	99,987 107,584 102,964	135,057 143,209 151,275
625 311	107,584 102,964	143,209 151,275
311	102,964	151,275
	•	•
438	106,335	•
757	122,716	159,473
265	105,463	159,728
<b>420</b>	85,738	169,158
415	95,772	205,187
193	70,045	148,238
330	63,404	115,734
	£1 084 600	£1,738,476
		63,404 

It will be perceived that during the period of these returns the expenditure on Holyrood Palace extends to about one-fifth of the expenditure on the Royal Mews; that the expenditure on Linlithgow Palace falls short of one-half of that on Carlton Stables; and that the outlay on Holyrood Park is about one forty-fifth part of the expenditure on Parks in the neighbourhood of London—and less than one-fifth part of the expenditure on the Phœnix Park at Dublin.

### II.—HARBOURS OF REFUGE IN ENGLAND.

Besides £628,063 of outlay on the New Packet Harbour and Harbour of Refuge at Holyhead, there are five Harbours of Refuge presently in progress, the estimated cost of which amounts to upwards of two millions two hundred thousand pounds, viz.:—

					Amount.	. :	£2,263,959
Portland 1	Harbour	and	Breakwat	er,	•	•	588,959
Jersey,	•	•	•	•	•	•	700,000
Alderney,	•	•		•	•		620,000
Harwich,	•	•	•		•	•	110,000
Dover,	•		•	•	•	•	£245,000

Enormous sums have also been expended on harbours in Ireland, particularly Kingston and Howth. For Kingston harbour alone the estimate was upwards of eight hundred thousand pounds.

As regards Expenditure on Harbours in Scotland,—passing over Portpatrick, any expenditure on which has been made, not with a view to Scottish but to Irish interests,—the only outlay or grants I can discover during many years, are, a sum of £6000 granted for repairs to the harbour at Lybster, as a refuge for fishing-boats; and also, about £3000 a year paid to the Commissioners of the Fishery Board for building piers and quays, and repairing the boats of poor fishermen.

### III.—THE IMPROVEMENT OF LONDON.

A return made to the House of Commons in August 1848, shews, that during seven previous years, EIGHT HUNDRED AND FIVE THOUSAND POUNDS had been borrowed on Security of the Land Revenues of the Crown, for the formation of streets in London. To the statement of the debts the following note is appended, regarding additional borrowings:—

"An agreement has been entered into with the Bank of England for a further loan of £100,000, under the same authority and upon similar security as the former loans, for a term of five years at £4 per cent. per annum, in order to the repayment of sundry sums, amounting in all to upwards of £90,000, with interest temporarily advanced out of the Land Revenue for the purposes of the Acts for the formation of the new lines of street above referred to. A Bill is now before Parliament for empowering the Bank of England to make

further advances, amounting with the above £100,000 to THREE HUNDRED THOUSAND POUNDS in the whole."

### IV.—LOCAL CHARGES FORMERLY PAID BY ENGLISH COUNTIES.

There were paid from the Public Taxes for such charges during fourteen years preceding the year 1849, sums amounting to upwards of two millions sterling, viz.:—

Expense of Prosecutions sions in England an	d Wales,	•	•	•	£1,671,000
Expense of Conveyance	oi Persons	unde	er Sentence	ot	
Transportation,	•		•		174,000
Expense of maintaining l	Prisoners	under	Sentence:	for	·
Felony, &c., .				•	196,000
			Amount,		£2,041,000

It is not apparent why the English Counties should be exempted from these charges, while, to a considerable extent at least, Scottish Counties continue to bear those of the same description.

## V.—The Police of London and Dublin.

During five years preceding 1851, there were taken out of the Revenues of the United Kingdom for the Police of London and Dublin, sums to the amount of Eight Hundred and SEVENTY-ONE THOUSAND NINE HUNDRED AND NINETY-EIGHT POUNDS, viz.:—

		London.	Dublin.	Together.
	1846,	£133,171	£36,000	£169,171
	1847,	132,426	45,000	177,426
In the year	1848,	146,071	36,000	182,071
•	1849,	134,055	36,600	170,655
	1850,	134,575	38,100	172,675
		£680,298	£191,700	£871,998

The preceding sums for Dublin Police are exclusive of upwards of half a million a year expended on the Irish Constabulary Force.

Scotland does not get one farthing in aid of her Police Establishment.

### VI.—CORRECTION.

Under the head "England—Correction," the following expenditure appears in the accounts of the United Kingdom, during five years preceding 1850.

18 <b>45</b> .	1846.	1847.	1848.	1849.
е,				
£31,891	£30,378	£39,470	£46,684	£7,465
, 3,849	3,853	4,002	4,452	4,472
•				
23,522	16,361	14,000	13,812	3,155
•	•	•	•	•
15,364	21,152	15,000	18,307	2,204
£74,626	£71,744	£72,472	£83,255	£17,296
	£31,891 , 3,849 f 23,522 15,364	£31,891 £30,378 £31,891 £30,378 3,853 f 23,522 16,361 15,364 21,152	£31,891 £80,378 £39,470 , 3,849 3,853 4,002 f 23,522 16,361 14,000 15,364 21,152 15,000	£31,891 £80,378 £39,470 £46,684 , 3,849 3,853 4,002 4,452 f 23,522 16,361 14,000 13,812

There are also large sums for Ireland under the same head. In Scotland £22,519 would appear to have been expended on the Prison at Perth—but I do not perceive any other grant.

## VII.—Votes for Education, Science, and Art.

	1846.	1847.	1848.	1849.	1850.
Public Education, Great					
Britain,	£100,000	£100,000	£125,000	£125,000	£125,000
Ditto, Ireland,	85,000	100,000	120,000	120,000	125,000
Schools of Design,	5,381	6,500	10,000	10,000	14,755
Professors, Oxford and					
Cambridge,	2,006	2,006	2,006	2,006	2,006
University of London, .	4,526	4,536	4,178	4,000	8,967
Universities, &c., in Scot-					
land,	7,480	7,480	7,480	7,480	7,480
Royal Irish Academy, .	800	800	800	800	800
Royal Hibernian Society,	800	800	800	800	800
Royal Dublin Society, .	6,082	6,000	6,000	6,000	6,500
Carry forward,	£211,075	£227,122	£275,264	£275,086	£285,308

,	-011 007	-007 100	-OPF 004	-055 000	-00E 00B
Brought forward, Belfast Academical Insti-	£211,075	£227,122	£275,264	£275,086	£280,500
tution and Theological					
Professors,	2,600	8,900	<b>8,44</b> 2	8,100	4,100
British Museum Estab-	45 400	40.510	40.445	40.015	4E 000
lishment,	45,406 45,494	48,518 47,959	48,445 42,088	42,915 86,288	45,829 88,569
Ditto, Buildings, Ditto, Purchases,	30,302	8,152	8,766	1,500	8,050
National Gallery in Lon-	•••	0,102	0,100	2,000	•,•••
don,	8,890	5,587	1,500	1,500	1,500
Museum of Practical Geo-		·	•		
logy and Geological					40.000
Survey,	10,911	8,961	10,798	18,000	19,000
Scientific Works and Ex-	5.082	4.094	5,267	5,000	2,696
periments,	0,002	2,002	0,201	0,000	2,000
pletion	•••	2,000 -	2,000	2,800	
Botanic Garden, Dublin,	2,000	•••	•••	•••	•••
National Gallery, Edin-					
burgh, part of £25,000	•••	•••	•••	••	10,000
Colleges in Ireland, Outfit,		• • • • •		12,000	
4	2825,908 4	2851,248	£897,520 .	<b>£</b> 898,189	£409,552
•	NO	TES.			
1. £7480 to the Scottis	sh Univer	rsities is	composed	as follo	ws:
The Principals of					
St. Andrews.					£852
Factor for the use	of the Pr	incinal a	nd Maste	rs at ditt	to, 158
The Principals of					
fessors at Aberd		Bood an		,	2130
Nineteen of the Pr	•	n the IIni	iversity e	f Glason	
Fifteen of the Pro			•	_	•
r noch of the rio	100010 111	riie Omivi	cially of	Liumbure	
In all, to Pri	ncipals a	nd Profes	sors in	the Four	
Scottish U	-				£5680
Assistant at the R		,		_	100
Allowance for Sup			Observat	orv	100
Allowance for the				.01,	200
Allowance for the				•	1000
Royal Society of 1		,	•	•	300
Allowance to the			factures 4	owarde 4	
charging Expen					
cuerging rayben	OC OI CXIII	minis (I	e rome	i ictures,	
	Amo	ount of A	nnual Vo	le,	£7480

- 2. It appears from a Return made to Parliament in 1851, that between one-ninth and one-tenth part of the expenditure from grants to Great Britain for Public Education, has been made in Scotland, and that the remainder has been applied in England.
- 3. British Museum.—There is a return shewing, that in the year 1823 and 1842, and intervening years, the Expenses of this Establishment amounted, exclusive of Buildings, to £441,462 Add the Expenditure in years 1843, 1844, and 1845, 135,978 And for the years 1846, 1847, 1848, 1849, and 1850, as in the preceding Statement, 247,081

Together, £1,576,516

The million and a half here stated does not include £43,633, expended on the Museum of Practical Geology, London.

It is stated in the Return of Expenditure, 1823-1842; that besides the Expenditure on the British Museum during those twenty years, the Expenditure on Museums in Scotland amounted to £13,597, including £5000 to the Royal College of Surgeons. There were also grants to the Royal Dublin Society, to the amount of £119,675, during that period.

## VIII.—Crown Revenues under the Administration of the Commissioners of Woods and Forests.

It may be interesting to those of your constituents who have not an opportunity of seeing the Accounts of the Commissioners of Woods and Forests, to peruse the following analysis of them for one year, from 31st March 1850 to 31st March 1851. The account occupies forty pages folio, so that

it is impossible I can do more than give an abridgment of it. It is divided into three parts: I. Land Revenue; II. ROYAL FORESTS AND WOODLANDS; and, III. ROYAL PARKS AND GARDENS.

## I.—The Surplus of Land Revenue amounted to £210,247, • As follows:

#### SUMS RECEIVED.

Crown Rents received	l for En	GLAND,	WALES,	IRELAND,	
and Isle of Man.	,	•	•		£250,364
And for Scotland,		•	•		17,833
			Toger	her,	£268,197
Profits of Manors and	Mines ir	Engl	and,		14,938
Sales of Produce of Cre		_	•		2,674
Various other receipts ing Payments for					•
Estate,		•			4,807
Interest of Money,	•	•	•		3,204
		In	all recei	ved,	£293,820
CHARGES STATED	AGAINST	THESE	RECEIPT	s <b>.</b>	
Expenses of the office		•	•	£27,651	
Law charges, of which	h £150	is app	plicable 1		
Scotland,	•	•	•	4,989	
Fees and Expenses p	paid to	Keeper	r of Lan	d	•
Revenue Records,		•	•	1,182	
Salaries and percentag			and Stev	7-	
ards, and Incident			•	7,171	
Surveys, Repairs, and	Improve	ements	of Crow	'n	
Estates,	•		•	8,257	
Rates and Taxes,	•		•	9,220	
Payments for King W	illiamst	own E	state, le	88	
Rents received,	•	•	•	190	
		Carry	forward,	£58,660	£293,820

	Brought forward,	£58,660	£293,820
Fixed Charges, Pensions,	Stipends, and Allow	•	
ances,		9,728	
(See note as to this su	ım below, page 13.)		
Superannuation and Comp	ensation Allowances	, 7,497	
Museum of Practical Geol	ogy in Piccadilly,	891	
Allowances to Crown Ten	ants,	1,131	
The Queen's Road, Kensin	ngton, .	642	
Donations to Churches an	d Schools, .	776	
A variety of Payments, an	nounting to .	4,248	
-	Deduct		83,573
Surplu	s of Land Revenue,		£210,247
•	s of Land Revenue, FORESTS AND WOO	DLANDS.	£210,247

Add surplus, ——— 8,505

Together, £218,752

Deducting the expenditure thereon,

## III.—This sum has been expended or appropriated as follows:

	Payments.	Receipts.	Excess of Payments.
St. James's, Green, and Hyde Parks,	£12,523	£1,170	£11,353
Buckingham Palace Gardens, .	1,325	•••	1,325
Kensington Gardens,	1,516	70	1,446
Regent's Park,	6,093	1,136	4,957
Victoria Park,	2,187	508	1,679
Greenwich Park,	804	20	784
Kew Gardens,	7,208	1,024	6,184
Richmond and Kew Road, .	691	•••	691
Richmond Park,	5,478	1,686	3,792
Carry forward,	£37,825	£5,614	£32,211

£40,666

32,161

Brought forward	,	£37,825	£5,614	£32,211
Hampton Court and Bushy Par	ks,	3,460	241	3,219
Hampton Court Pleasure Garde	ns,	995	•••	995
Hampton Court Road, .	•	538	•••	<b>538</b>
Windsor Forest and Parks,		13,859	4,019	9,840
Phœnix Park,		4,615	•	•
Holyrood Park,		759		107
		£62,051	£11,475	£50,576
Payment to the Exchequer,	•	•.		160,000
•		Toget	he <b>r,</b>	£210,576
The difference between this sun from an increase during in the hands of Crown viz.,—	the	year of	balances	
At 31st March 1851, these bale	ance	s amounte	d	
to			£141,274	
At 31st March 1850, to .			133,098	
,	Т	ncrease,		0 170
	-	ncrease,		8,176
•	•	Toget	her,	£218,752

#### NOTES ON THE PRECEDING ACCOUNT.

- 1. Over and above £50,576, taken from the Crown Revenues, and expended on Royal Parks and Palaces, as before stated, the further sum of £83,160 was voted to be expended on Public Buildings and Royal Palaces during the year 1850-51.
- 2. The Crown Rents in Scotland during the year March 1850-51, amounted to £20,006, of which £17,833 were received. The difference, £2163, is accounted for to the extent of £655 by "Rents Repaid, and Remissions of Rent." The balance of £1518, remained in arrear.
- 3. In the preceding statement, there is a sum of £9728 for fixed Charges, Pensions, Stipends, and Allowances. Part of this sum is

probably applicable to ancient charges on the Crown Revenue of Scotland for religious and other objects, the more important of which charges were either fixed thereon before the Union, in the year 1707, or during the early part of last century. With this exception, and £107 expended on Holyrood Park, Scotland has derived no benefit from her Crown Revenues for 1850-51; in other words, they were, as heretofore, taken to England and misapplied.

These are some of the more prominent sums appropriated by England within these few years. The materials for extending the catalogue to an indefinite length are ample, but as it is unnecessary for my purpose, I refrain from further enumeration of them.

The expenditure on Irish national objects is not to be ventured on. I am afraid my eyes deceive me while reading. at sometimes the hundreds of thousands,—and at other times the millions expended out of the Revenues of England and Scotland, on Ireland. With the exception of grants to her Charitable Institutions, I shall not at present analyze the express grants to Ireland, and the grants to her which appear under the name of Loans. I may say, however, that it is calculated to create dissatisfaction when one sees how little Ireland has contributed to the Imperial Revenue, and yet how extensive have been the donations to her, while Scotland, which contributes six millions a year to the Revenue. has got so little-and it does not mend the matter-that when your constituents grumble at this partiality, and at nearly all our National Revenue being expended on English and Irish objects, they are assailed with all manner of abuse, and scurrility, and ridicule.

I shall conclude this address, by laying before you, in the first place, the more important of the grants made to Scotland during the last twenty years; secondly, a view of the Annual Grants to Irish Charities; and, thirdly, as con-

nected with Charitable Grants, I will solicit your attention to a Government transaction of recent date.

## FIRST THEN, AS TO GRANTS TO SCOTLAND.

- 1. The expenditure on the Caledonian Canal, during the period referred to, has been considerable—it has amounted to £294,816. I may remark, however, that this work, which has proved so useless, as compared with the outlay on it, was undertaken,—so I am informed,—chiefly for the purpose of enabling shipping, belonging to the East Coast of England, to avoid the route by the extreme North of Scotland and the passage through the Pentland Frith. It is but fair to state, however, that employment of the Highland population formed one main object of the work.
- 2. Some years ago, the Trustees for Manufactures in Scotland obtained a contribution of £25,000 from the public resources, towards erecting a National Gallery in Edinburgh. The estimated expense was £40,000, of which, however, £15,000 is to be supplied from funds belonging to the Trustees.
- 3. The annual expense of the British Board of Fisheries, which has its office in Edinburgh, amounts on an average of eight years preceding 1848, to £11,954, including wages, victualling, travelling, and all other expenses. It appears from a Report of the Secretary in 1848, that it is part of the duty of the Board to manage and apply an annual sum of £2500, allotted by Act of Parliament for building piers or quays in Scotland, and to manage and dispense an additional annual sum of £500 granted by Act of Parliament, for repairing the boats of poor Fishermen in Scotland. These two sums, applicable to Scotland, are exclusive of the £11,954 expended for the British Fisheries generally.
- 4. As already noticed, £6000 were granted for repairing and improving the harbour of Lybster, in the county of Caithness, "with the view of affording protection to the nu-

merous fishing-boats frequenting that coast, and averting the fearful loss of life and property which has frequently occurred."

5. In an arrangement of the affairs of the City of Edinburgh, consequent on the City's insolvency, £2500 a-year were secured out of the Revenues of the Harbour and Docks of Leith, over which Government were creditors, to be applied in defraying obligations by the City to the College of Edinburgh and its Professors, and in maintaining the College Buildings, and defraying the necessary expenses of the College.

These allowances to Scotland (the Caledonian Canal money included) are, whether as compared with the Annual Revenue of Scotland, (five to six millions,) or with similar Public Grants to the other two kingdoms, mere trifles. remark, however, that I may have omitted some driblets to Scotland from the common fund; in which case it is owing to their forming part of sums chiefly applicable to England or Ireland, stated in the imperial accounts in slump. statements, you may observe, (except incidentally as to the British Museum,) go back about twenty years only. limitation of their range does not arise, however, from any apprehension that results different from those of these twenty years would be exhibited, were your or my inquiry extended over the present century. Quite the reverse. The fact is. and I state it, after having carefully inspected the Votes of Supply, and other Parliamentary documents, during fifty years, from the year 1801 to the year 1851,—that lavish expenditure as regards England and Ireland, and extreme niggardliness as regards Scotland, are characteristic of the entire period. On that ground I am prepared to meet any one.

SECOND-I NOW PASS TO THE IRISH CHARITIES.

The following sums were voted for Irish Charitable Establishments, during five years preceding the year 1851, viz.:—

Pour diese Hoosies   Dublin	1846.	1847.	1848.	1849.	1850.
Foundling Hospital, Dublin,	£8,272	£4,286	£8,000	£1,000	£
House of Industry, Dublin, .	18,226	14,026	14,975	12,093	8,500
Female Orphan House, Dublin,	1,000	1,000	1,000	800	700
Westmorland Lock Hospital,	-	•	•		
Dublin,	2,500	2,500	2,500	2,250	2,000
Lying-in-Hospital, Dublin, .	1,000	1,000	1,000	800	700
Dr. Stevens's Hospital, Dublin,	1,500	1,500	1,500	1,500	1,850
Fever Hospital, Cork Street,					•
Dublin,	8,500	8,800	8,800	3,800	8,420
Hospital for Incurables, Dublin	, 500	500	500	500	450
	€26,498	£28,612	£28,275	£22,748	£17.120
Non-Conforming and other	•	•	•	•	•
Ministers in Ireland, .	85,730	86,214	86,887	87,188	87,698
Concordation Fund, and other	-	•	•	•	•
Charities and Allowances in					
Ireland,	7,256	7,256	7,177	7,096	6,790
•	€69,484	£72,082	£72,289	£67,022	£61,608

These are exclusive of £26,360, being the annual payment for Maynooth.

Third—and in conclusion—I beg your attention to the Transaction to which I have already alluded. I may premise that none of our Charitable Institutions receive any aid from Government.

The Edinburgh House of Refuge was established many years ago. It is wholly supported by voluntary contributions, chiefly of the Citizens of Edinburgh, and by its own remunerative operations. In relief of distress, it is second to no Institution in the Empire, in proportion to the extent of its means. It embraces persons in a state of complete temporary destitution, whose cases are not met by the existing Poorlaw;—persons labouring under incurable disease; poor national pensioners without friends or relations; discharged criminals; repentant unfortunate females waiting for vacancies in the Magdalen Asylum; and other such miserable objects. The Night Refuge,—a separate department of the house,—receives the houseless (for three nights at most) on simple application, and supplies each applicant (upwards of

fifty a-night on an average) with shelter and an evening meal. There is also a soup-kitchen, from which sixty thousand to eighty thousand rations are annually supplied. In all respects—aid from Government excepted—the Institution is National.

The Directors have had a lease from the Board of Ordnance, of the only place in Edinburgh capable of accommodating their inmates, namely, Queensberry House, for which a rent of seventy pounds has been exacted, exclusive of taxes and keeping these premises in repair. Government having, however, without regard to the humane purposes to which the property has been devoted, resolved to sell it, they, with heartlessness which it is to be hoped no individual who might have been proprietor would have manifested, gave the Directors three months' notice to quit on the 1st of November. Immediately the Directors themselves, and through various channels supposed to be influential, explained to Government their position, and intimated their readiness, if a grant could not be obtained, to buy the house; submitting, however, that, as they were acting for a charitable institution, as much indulgence as possible ought to be allowed them. The Lords of the Treasury having stated in reply, that they would not be justified in giving the property under its "fair market value," the Directors had it professionally surveyed and valued; and being made aware that the Board of Ordnance had also obtained a valuation, they offered to give such valuation, whatever its amount.

One might have supposed that this offer on behalf of the charity, would have been favourably listened to, and accepted. No such thing, however. Government finding another party desirous to purchase the house, acted as if they had found an excellent opportunity of making money. Aware that there were no other premises in Edinburgh in which the Directors could find accommodation; and, consequently, that they must either give any price, however exorbitant, for the property, or turn the miserable inmates under their charge adrift

in the middle of winter, the Lords of the Treasury resolved on a course by which the charity might be screwed to the uttermost. Advertisement was accordingly made for sealed tenders, and the result has been, that whereas the valuation obtained by Government from the Inspector they themselves employed amounted to less than Two Thousand Four Hundred Pounds, the Directors were constrained, in order to avert breaking up this charity, to engage to pay Five Thousand Pounds for the property—a sum more than double its present value.

Whatever others may do, I, individually, as a Director of the Refuge, as a Citizen of Edinburgh, and as a Scotsman, do loudly complain of this act of Government, and denounce it as being, under all the circumstances, most heartless and sacrilegious plunder.

Is it possible to conceive that such a deed as this could have taken place as regards any English or Irish charity? I firmly believe that it could not; nay more, that Government would not dare so to treat any charitable institution in either of these countries.

I have the honour to be,

GENTLEMEN,

Your most obedient Servant,

ROB'. CHRISTIE.

EDIFBURGH: T. CONSTABLE, PRIFTER TO HER MAJESTY.

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Parish School Statistics.

## MEANS

OF

## EDUCATION IN SCOTLAND

CAREFULLY REVISED.

REPRINTED FROM

Church of Scotland Magazine and Bebiew

FOR FEBRUARY, 1854.



### EDINBURGH:

ALEXANDER C. MOODIE, 17, SOUTH BRIDGE,

PUBLICATION OFFICE OF CHURCH OF SCOTLAND MAGAZINE AND REVIEW;

AND ALL BOOKSELLERS.

1854.

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## Parish School Statistics.

#### MEANS OF EDUCATION IN SCOTLAND.

THE assailants of the Church of Scotland and of the Parish Schools have made strong assertions regarding the deficiencies in the means of education in Scotland and the defective state of the Parish Schools; assertions which, it is believed, they have no means of establishing, but which they call upon those who deny them to disprove. The onus probandi lies the other way: it belongs to those who bring charges of the most serious kind against existing institutions, and make allegations on which they propose to found the most sweeping changes, to prove that their allegations and charges are true.

But statements such as theirs, however unfounded, when often reiterated, begin to be listened to by some persons as if they were true; and it may be well, though to some it may appear superfluous, to devote a little space to show how inconsistent with facts are the allegations to which we refer; and in doing so we shall make use only of such documents as have been made public, and are unchallenged.

1. And, first, as to the alleged deficiencies in the means of education. Scotland is represented by some nowadays as a half-educated country—as worse educated than almost any other nation in Europe. This is ascribed to want of means of education, i.e. want of schools; and therefore a new and enlarged system of national education is demanded.

Deficiencies in the means of education have not only been acknowledged by the Church of Scotland, but have occasioned some of her most liberal, and strenuous, and long-sustained exertions; but the deficiencies that now exist are exceptional, and do not characterize the country at large.

What do the Government Inspectors say on this subject?

Let us keep in mind Sir J. K. Shuttleworth's calculation, that one in eight is the proportion of the population that ought to be at school in a well-educated country; and that in any district, therefore, in which there are more than one in eight attending school, the means of education at least cannot be regarded as generally deficient.

In 1841, Mr. Gibson (now a member of the Free Church) visited schools within the bounds of the Presbyteries of Haddington and Dunbar. "Subject to certain slight modifications," he "inspected all the schools, parochial and non-parochial, within the bounds of the two presbyteries," being almost exactly the territory of the county of Haddington or East Lothian. The population of the twenty-one parishes visited, according to the census of 1831, was 34,471, and partly employed in trade and manufacture, but chiefly agricultural. Sixty-four schools were inspected, viz.—twenty-seven parochial, two burgh schools,

\* It has been shown, that independently of the Parish Schools, the schools maintained by voluntary contribution, in strict connection with the Church of Scotland, are more numerous, more numerously attended, and more liberally supported, than all the schools in Scotland in connection with all other denominations, Roman Catholics included.

ten partially endowed, sixteen adventure, and ten female schools; and the children present on the day of inspection amounted to 3589. To that number at least two-sevenths may be added to obtain the amount that had been enrolled throughout the year, or 4614; this is certainly not taking too great a number for the year's enrolment, since Mr. Gibson reports 4330 as the total "greatest number present in the schools during the last six months." But he says. " In five parishes there were only some of the schools examined;" and he mentions eight schools in particular, in two of these parishes, at which the attendance was reported to him as about 349. We may fairly, therefore, add 600 for all the schools that were not examined, thereby obtaining 5214 as the whole number of children who were at school during the year in these twenty-one parishes, with a population of 34,471, or 1 in 6.6 of the population. — Minutes of Council, 1840-1, p. 271, &c.

We should not be disposed, for various reasons which need not be here assigned, to take this as altogether a complete enumeration of the children at school. From other documents, we believe the proportion of children at school in that county to be nearly 1 in 5 of the population; but as the numbers cannot err in defect, we have the testimony of Mr. Gibson, that in the county of Haddington the means of education were such, that the number of children at school, besides those taught at home, was at least 1 in 6.6 of the population.

Mr. Gibson's next visit was in 1842 to the Presbyteries of Aberdeen and Fordyce, but in his report on these presbyteries there are no data for drawing conclusions on the point at present referred to.

In 1842, he also visited the Presbyteries of Tongue (in Sutherlandshire), and Tain (in Ross-shire.)

Tongue, the extreme part of Scotland at the north-west, containing six parishes and a population (in 1841) of 7015, is certainly not the district best provided with the means of education, partly owing to the scattered habitations of the people, or, as Mr. Gibson says, "the great size of the parishes," and "the distance between the various hamlets," and partly owing to other causes; but even there Mr. Gibson's conclusion is, that "somewhat more than one-sighth of the whole population were then actually under instruction." - Minutes of Council, 1842-3, p. 660.

He gives a table, which "includes all the schools within the bounds of the Presbytery of Tain, with the exception of those in the parish of Tain," showing "the greatest number in attendance during winter months" at these schools, to be 1559. He states the population of the whole presbytery to be 13.962; 3000 being deducted for Tain, the greatest number in attendance during winter therefore was one in seven of the population .- Minutes of Council, 1842-3, p. 655, &c.

In July 1843, Mr. Gibson drew up a report of his inspection (from January to May of that year) of schools within the Presbyteries of Chirnside, Dunse, and Lauder, forming nearly the territory of the county of Berwick, containing thirty-one parishes and a population of 32,934. He gives a table including "those parishes only (twenty-two) in which all the schools were examined." and he says, "in these parishes nearly one-eighth of the population are in daily attendance throughout the year." But he states, what is well known to be the

practice, that the elder children leave school in summer, to be employed in work, and their places are often taken by younger ones who are not attending in winter; "nearly one-seventh of those who are in regular attendance during the winter do not attend at all in the summer." Other causes increase the number of those who have been at school during the year, beyond the average number of daily attendance, so that "the average daily attendance" at the twenty-two perochial schools, 1436, becomes 1856 in the column of "greatest number in attendance during the last six months," or  $\frac{1}{3}$  more. If we add, then, as before, two-sevenths to 2312, the number of "average daily attendance at all the schools," to obtain the greatest number during the year, we get 2972 or 1 in 6.5 of the population of these twenty-two parishes, 19,383. We do not accept even this as a complete enumeration, but it is a proof from Mr. Gibson's report, that the means of education, to this extent at least, not only exist, but are used throughout the county of Berwick.—Minutes of Council, 1842-3, p. 674, &c.

These are all Mr. Gibson's reports bearing on this subject. Those of Mr. Gordon (his successor) do not give numbers in detail, but are equally explicit as to the main point. In 1845, he visited 166 schools (parochial and non-parochial) in the counties of Stirling, Clackmannan, Linlithgow, and Renfrew; and he says, "it cannot be remarked without satisfaction, that schools of one description or another are to be found at no inconvenient distance from every part of the population of the four counties, amounting to 283,156."—Minutes of Council, 1845, vol. ii. p. 319.

In 1846 he visited the county of Ayr, the population of which amounted (1841) to 164,356, employed in all manner of ways—in agriculture, mining and manufactures, in seafaring and fishing. He says—"The number of schools of all kinds is about 200. Nothing is more gratifying in what has now to be stated than the fact, that schools of one description or another are easily accessible to the entire population of the county: \* \* \* In some places indeed the schools are more numerous than they need to be in respect of the population."—Minutes of Council, 1846, vol. ii. p. 454.

In 1847 he visited the Presbyteries of Hamilton, Meigle, Langholm and Kintyre, "including portions of the counties of Lanark, Forfar, Perth, Dumfries, Roxburgh, Argyle, and Bute," and "containing a population somewhat exceeding 145,000, employed mainly in mines, agriculture, or fisheries." He says—"There is, it may be presumed, no inconsiderable difference in their social and moral condition, consequent on this variety of occupation; but in one respect, little or no difference of condition subsists among them: all are in possession of some means intended to provide a measure of education for their children. It is remarkable, that within the bounds of these presbyteries, schools are wanting for no part of the population choosing to take the benefit of them; and that all the young, before arriving at fourteen years of age, have been taught to read, and nearly all to write."—Minutes of Council, 1847-8, vol. ii. p. 354.

None of the subsequent reports of inspectors bear on this particular point; but from the foregoing statements, affecting, more or less, the counties of Haddington, Sutherland, Ross, Berwick, Stirling, Clackmannan, Linlithgow, Renfrew, Ayr, Lanark, Forfar, Perth, Dumfries, Roxburgh, Argyle and Bute, we may arrive at this conclusion, that schools exist in these several localities

accessible to all parts of the population, and are attended in such proportion that children at school during some portion of the year, are about 1 in 6.5 or 6.6 of the population; and the statements on which this conclusion rests, are the Reports of Her Majesty's Inspectors, published under the sanction of the Education Committee of Her Majesty's Privy Council.

Various reports from time to time, issued by the Education Committee of the General Assembly of the Church of Scotland, corroborate this conclusion.

The Committee of Assembly issued queries in 1844 as to the deficiencies in the means of education in Scotland, the number of additional schools required, and the number of scholars that would attend them. The result of that inquiry is given by Mr. Gordon, as Government Inspector, and printed in the Minutes of Council, 1844, vol. ii. Returns were received from 790 parishes, and in these 790 parishes, while 329 localities are specified, at which schools were desired, 16,306 is stated as the number of pupils that would attend. According to these returns then, only 16,306 children in all Scotland were prevented from attending school, by reason of no school existing within their access.

The Education Committee of the General Assembly again issued queries in December 1849, to which returns were received from not fewer than 926 out of the 966 parishes of all Scotland. An abstract of these returns was published in a Minute of the Committee of April 11, 1850, and its substance is also given in Dr. Cook's "Remarks on Lord Melgund's Bill, and on the means of education in Scotland," published in 1851. In these 926 parishes, 4217 schools were reported, but it is stated that in various instances the enumeration was not complete, and all the schools in a parish were not returned: "The total attendance at the 4217 schools reported, is computed to be 261,454," or about 1 in 9 of the population. With this minute before him (for he quotes from it, p. 365), how could Sir James Shuttleworth "give 225,000 scholars for the whole of Scotland and the Isles?" (Public Education, p. 370.) That authentic return, from which he had quoted, gives 261,454 scholars for only a part of Scotland. Forty parishes were unreported, and these evidently included the largest parishes in Scotland, for the population of the forty is stated as 245,964, which no forty parishes in Scotland could make up, unless they had such parishes as the Barony of Glasgow and St. Cuthbert's of Edinburgh, &c., among them. If these 245,964 inhabitants had scholars in equal proportion with the rest of Scotland, not 225,000, but 287,330 would have been the whole scholars returned for Scotland and the Isles; and if we add something for those avowedly omitted, we should have at least 290,000, or 65,000 more than Sir James Shuttleworth represented.

But these were the scholars "in actual attendance" at the time of the return; there were other "scholars" not attending at the time of the return, but attending at some other period during the year, who ought to be added in order to ascertain the total number of those yearly receiving instruction at schools. Dr. Cook proposes to add thirty per cent. We have taken the proportion two-sevenths—very nearly the same—for ascertaining from the "attendance at one time," the "total yearly attendance;" applying that proportion to 261,454, the number in attendance at the 4217 schools, we obtain 336,155 as the number enrolled during the year at these schools, i. e., in 926 parishes, with a population of 2,374,220; if then we take these 926

parishes as representing all Scotland, we have the number of scholars in a year over all Scotland (census 1841), 1 in 7 of the whole population.\*

When such statements stand before the public uncontradicted and unchallenged, most of them on the authority of government officials, it will be strange if credence is given to the assertion of Dr. Guthrie, that only 1 in 11 in Scotland are educated, or to those of Lord Melgund, Sir James Shuttleworth, Dr. Begg, and other national educationists, that Scotland is a half-educated country, or that there are thousands upon thousands in Scotland not educated, because means have not been provided for their education.

2. There is another point clearly brought out in these public documents, as to which there has been great mis-statement and misapprehension—the real localities of such deficiencies in education as do exist.

One would suppose, from the statements sometimes made and founded on as arguments for a new national system, that the state of education throughout Scotland was equally, and, by present or similar means, incurably bad. Whereas it is obvious, from any observation of facts, that spite of the causes that will be referred to, a large proportion of children do attend school throughout the general districts of Scotland; and that it is only in the large towns, or some of the more populous mining or manufacturing districts, or the more remote Highlands and Islands, that the great deficiencies exist, which call for continued exertions in order to their removal.

This conclusion might be drawn from the Reports of the Government Inspectors, Messrs. Gibson and Gordon, already quoted.

In Mr. Gordon's Report on Deficiencies in the Means of Education in Scotland, printed in the Minutes of Council, 1844, and already referred to, it is stated, that from returns received from 790 (out of 966) parishes, it appeared there were 329 localities, in which it was desired that schools should be erected. Probably a good many of these may have been since occupied by the Free Church schools, which have all been erected since the date of these returns; but of the 329 stations, at least 176 were within the Highlands and Islands, only 153 being throughout the Lowlands. If the comparative population of the Highlands and Lowlands be taken into account, it will appear that the serious deficiencies were in the Highlands only. The expected attendance is stated, and there are not fewer than 70 of the 153 stations in the Lowlands, at which the expected average attendance is only 32.

In December 1851, the General Assembly's Education Committee again issued queries of a different description from those previously sent. Returns were received from 417 parishes; and the abstract is given fully in the

\* This conclusion agrees with that drawn in an able article of the Fifeshire Journal, of the 22d December last, in which the writer, from independent sources of information, states the number of scholars enrolled in the year —

At schools by their c	onstitution	specially	connecte	ed with	the	Church of
Scotland	•••	•••	•••			175,986
At schools connected wi	ith other de	nominatio	ns			72,485
At schools having no special connection					1 <b>46,7</b> <i>5</i> 0	

395,221

or, according to census 1851, nearly 1 in 7 of the population.

Appendix to the Report of the Committee in 1853. In these 417 parishes, 115 stations are reported at which additional schools are required; a considerably smaller proportion than 329 in 790 parishes reported in 1844; and of these 115 stations, nearly 100 are in the Highlands and Islands. From several of the 417 parishes, the returns are not so complete as to furnish material for the comparisons that might be proposed; they were complete only in the case of 232 parishes, and in these the population is given, being 393,210, or on an average 1694 to each parish. These 232 then were generally parishes of average size in Scotland and a fair specimen of the general parishes in Scotland; and the number of scholars enrolled at all schools in these parishes during the year, was 60,912, or 1 in 6.4 of the population. That is, in the ordinary class of parishes in Scotland, the number of children yearly receiving instruction, is 1 in 6.4 of the population, or considerably higher than what is stated by Sir James Shuttleworth as an adequate proportion.

But these returns enable us to draw more precise conclusions as to where the deficiencies exist.

We take the first nine Presbyteries which furnish complete returns from such parishes as are reported, and they happen to be Presbyteries which exhibit the ordinary features of our country parishes, none of the larger towns or most extensive mining or manufacturing districts being evidently included in them, viz.—Biggar, Dalkeith, Haddington, Dunbar, Dunse, Chirnside, Jedburgh, Lauder, and Lochmaben, all in the south-eastern district of Scotland. These nine Presbyteries contain 103 parishes, and there were returns from 51.

We shall present in one view the whole conclusions arrived at from these returns, though some of the following particulars relate to matters which we shall afterwards notice.

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Population of the 51 parishes (1851) ... ... 58,756
Average population of each parish - ... ... 1,152
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The number of children reported as enrolled during the year at the different classes of schools was as under —

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At 51 Parochial Schools ... ... 5031, average 98.6, and 1 in 11.6 of population , 33 Subscription Schools ... 2851, ,, 86.4 , 21 Privately Endowed Schools 1356, ,, 64.5 ,, 44 Adventure Schools ... ... 2075, ,, 47.1
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11,313 or 1 in 5.19 of population.

In these parishes nearly one-fifth of the population was at school.

We take next a set of Presbyteries in the eastern district towards the north, (Aberdeenshire) having the usual character of Scottish rural parishes, Kincardine O'Neil, Alford, and Garioch, containing forty-two parishes; and there were returns from twenty-three parishes.

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Population of the 23 parishes (1851) ... ... 26,524

Average population of each parish, ... ... 1,153

Number of children enrolled during the year—

At 27 Parochial Schools ... ... 2404, average 89, and 1 in 11 of population ,, 12 Subscription Schools ... 742, ,, 61.8

,, 21 Privately Endowed Schools 1074, ,, 51.1
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956,

" 22 Adventure Schools ... ...

<sup>5176,</sup> or 1 in 5.1 of population.

In these parishes, also, almost one-fifth of the population was at school. We may take one other set of Presbyteries that happen to stand in proximity, and the parishes of which, from whence returns had been received, were of the smaller class common in some parts of Scotland, and approaching the beau ideal of a good workable parish, which Dr. Chalmers reckoned to be one of 1000 inhabitants. The Presbyteries are Cupar, St. Andrews, and Meigle; they contain fifty-three parishes, and there were returns from twenty-two.\*

Population of the 22 parishes	(1851)	•••		19,734
Average population of each par	rish		•••	897

Number of scholars enrolled during the year-

At 22 Parish Schools ... ... 2154, or 97.9 at each, and 1 in 9.1 of population

- " 11 Subscription Schools ... 710, " 64.5
  - 7 Privately Endowed Schools 493, ,, 70.4
- " 17 Adventure Schools ... ... 539, " 31.7

3896, or 1 in 5.06 of population.

In all these different districts, which are a fair specimen of the average of Scotland, the number of children at school was nearly one-fifth of the whole population. It is not here, then, that there are deficiencies in the means of education. We are not now speaking of defects in regularity of attendance or modes of tuition; but in respect of the number of children under tuition, there is in such districts no evidence of want of schools to go to, seeing that more do actually go than is reckoned a fair proportion in a well-educated country.

But as we turn to the more populous parishes, or to those in the Highlands, we find some causes in operation that lessen the attendance at school.

Thus, we may take three Presbyteries adjoining each other, containing large parishes, and having a large proportion of a manufacturing and mining population—those of Hamilton, Lanark, and Dumbarton. There are returns from eighteen out of forty-two parishes.

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Population of the 18 parishes (1851) ... ... 61,904

Average population of each ... ... ... 3,439
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Number of scholars enrolled during the year -

At 21 Parochial Schools ... ... 2160, or 1028 at each, and 1 in 286 of population

- " 19 Subscription Schools ... 1444, " 76
- " 1 Burgh School ... ... 85, " 85
- " 26 Privately Endowed Schools 3525, " 135.5" 35 Adventure Schools ... ... 1900, " 54.3"

9114, or 1 in 6.79 of population.

Or, we may take two adjoining Presbyteries in the south-western Highlands, Dunoon and Kintyre, containing sixteen parishes, from eleven of which there are returns.

Population of the 11 parishes	(1851)	•••	•••	22,369
Average population of each pa		•••	•••	2,033

<sup>\*</sup> It is scarcely necessary to say, that neither the Madras Academy in Cupar, nor the Madras College in St. Andrews, are included.

### Number of children enrolled during the year-

At	20	Parochial Schools		1234,	or	61.7	at each
**	12	Subscription Schools	•••	874,	22	72.8	
,,	8	Privately Endowed Schools		515,	,,	64.3	
,,	18	Adventure Schools	•••	640,	"	35.5	

3263, or 1 in 6.8 of population.

In both these localities, the densely peopled manufacturing and mining districts, and the Highlands, we perceive the operation of causes that lessen the attendance at school; yet even there, though no allowance be made for those who, from oversight or want of information, are always omitted in such an enumeration, the number of children at school every year is somewhat more than one in seven of the population.

,,						•
Average of each	•••	•••	•••	•••	•••	1,727
Enrolled at all school	ols du	ring the	year	•••	•••	1,395
Oı	1 in	11 of	the por	ulation	1.	

In these most extensive parishes, distance obviously serves to lessen the number of scholars.

In the Presbyteries of Kirkwall and Cairston (Orkney), the state of matters appears to be better, from the nature of the parishes, or the exertions made to supply education.\*

The population of	parishe	s (out of	13), is	•••	11,530
Average of each				•••	1,281
Children enrolled a		ools 6·4 of not		•••	1,796

But in the still more remote islands of Shetland, we find the proportion considerably less.

The population of five parishes	(out of	10) in tl	he Presby	teries of	Ler-
wick and Burravoe	•••		• •••	6445	
The average of each		•••		1249	
Enrolled at all schools during				670	
Or 1 in 9.6	of the	populati	on.		

In Lewis and others of the remote Western Isles, we believe that the number of scholars is even considerably less; and there can be no question, that throughout the Highlands and Islands generally, the attendance at school is not equal to what it is generally in Scotland.

\* In a Report on the State of Education in Orkney, made to the General Assembly's Education Committee by Mr. Gordon, the Secretary, after visiting all the parishes in Orkney, he says—"The result of all the provided means of education—permanent and occasional schools, itinerating teachers, and domestic tuition—is, that every individual, male and female, in Orkney, above twelve or fourteen years of age, is qualified to read, though, it may be, often imperfectly; while a very large proportion can also write."—App. to Report of Education Committee, 1853, p. 44.

Then, as to the large towns, it is almost needless to offer proof, that in the largest towns of Scotland the attendance at school is not so great as in the general districts of the country; but the extent to which non-attendance prevails is not so great as has been often stated.

In the analysis of the census (1851) of the city of Edinburgh, compiled by order of the Magistrates and Council by Mr. Thomas Thorburn, he says—"It must be satisfactory to find that the education of the young is so well attended to. It appears that the number of children between five and twelve years of age reported at school is 82.4 per cent. of the whole number of children at that age. In the New Town the ratio rises to 87.1 per cent., while in the Old Town it reaches the smaller, but still satisfactory ratio of 73.8 per cent"—p. 11. The number reported as in attendance at school at the time of the census was 1 in 8.7 of the population, and we might add something more for those scholars who were not then attending, but were so at another period of the year.

Then as to Glasgow, a Report on the census of 1851 was published by Dr. Strang. He says—" It appears that there were on the 31st March last (1851), 31,508 scholars on the books of the several schools, and 28,356 attending these on that day, within a territory the population of which, exclusive of harbours and public institutions, amounted to 327,965." He adds—"From the fact that a number of returns were not made, it is but fair to say that these numbers do not give a perfect estimate of the whole week-day education of the city"—p. 31. But taking the Returns as they are, they exhibit 1 in 10.4 of the population of Glasgow as enrolled at school on the day of the census, and something more may be added for those enrolled at another period of the year. This is somewhat better than the result of the educational survey of Glasgow in 1846, of which Dr. Robert Buchanan states, that in a population of 258,833, the total number of children in attendance at week-day schools, "was found to be only 21,656, or rather less than 1-12th of the population."—Schoolmaster in the Wunds, p. 15.

From the foregoing facts, it appears evident that the state of attendance at school in Scotland stands thus —

In those parts of the country, still forming the greater portion of Scotland, in which there are neither large towns, nor extensive manufactures or mines, nor Highland tracts or mountains, or many separate islands, there are nearly 1 in 5 at school sometime during the year — as large a number as it is possible in any circumstances to expect.

In some of the larger towns and manufacturing and mining districts, and the nearer Highland parishes and more favoured islands, the proportion is diminished, and is nearly 1 in 7.

In the largest towns, and remotest Highlands and Islands, it becomes still less, and varies from about 1 in 10 to 1 in 12.\*

\* The last Report of Dr. Cumming (Free Church Government Inspector) fully corroborates this conclusion. He says—"In most districts of the country, the lowness of fees and the arrangements made by managers to dispense with fees altogether in cases of accessity, make the school accessible to all classes of the community. The difficulty still remains in regard to the masses in degraded districts of our large cities, and in those Highland localities where the people are scattered and very poor."—Minutes of Council, 1852-3, p. 1175.

Such defect in attendance at schools in the large towns, and Highlands and Islands of Scotland, is indeed deeply to be regretted; but when it is urged as an argument for subverting all existing means of education, and attempting a new national system, let it be borne in mind, that it is nothing compared with the state of England, when it was deemed necessary to adopt some great measure for promoting education there. From a Parliamentary Paper, No. 487 of last Session, it appears that in England—

In 1818 the proportion of scholars to the population was 1 in 17:25
1833 ... ... ... ... ... 1 in 11:27
1851 ... ... ... ... 1 in 8:36.

3. Another point, often misstated, overlooked, or misapprehended, is brought out by the documents referred to, viz.—the real causes of irregularity of attendance or of non-attendance, where such exist.

One would suppose, from the way in which these defects are urged as arguments for a new National System of Education, that they arose entirely from want of schools, or from defect in the character and efficiency of existing schools. But the causes to which these are mainly ascribed, are indifference, poverty, or intemperance of parents, or the children being early removed to work.

Mr. Gibson says, in Haddington and Dunbar Presbyteries, the irregularity of attendance is "to be attributed to various causes," among which the first and chief is, that "children varying in age from ten to fourteen, are early in the spring taken from school, and employed until the commencement of winter as labourers in the field"—p. 278. That prevails everywhere. In Aberdeen and Fordyce Presbyteries, he states, that "The poverty and other circumstances in the social condition of the population, are said to compel parents to avail themselves of the labours of the elder children during the summer, for the purpose of adding to their means of livelihood. In some country districts, again, the younger children are prevented from attending during the winter, from the inclemency of the season, and the state of the roads. It may be stated, that the attendance of nearly one-fourth of the whole children who are reported as being under instruction during the winter, is throughout the summer interrupted. No data could be obtained on which to form any thing like a satisfactory opinion as to the number whose attendance ceases during the winter months"-p. 89, 90. Again, in the Tongue district of Sutherland, he says-" Very many children between the ages of five and fifteen, and residing within two miles of the nearest schoolhouse, do not attend at all: this is mainly attributable to the extreme poverty of the parents;" and he cites various examples, such as - " Both the clergyman and schoolmaster of Scourie attributed the non-attendance of considerable numbers between the ages already specified, partly to the poverty of the people, and partly to their want of interest in the education of their children"-p. 663-4. Again, in Berwickshire, he asks, "Why do so many cease to attend?" The answer generally given to such questions was, "That whenever the season approaches in which farming operations commence, the elder children are withdrawn from school, and are employed in field labour"-p. 677.

It were needless to quote passages to prove what are the obstacles that hinder the attendance of children in large towns, such as Edinburgh, Glasgow, Aberdeen, Paisley, Dundee. Poverty, intemperance, crime, are the too prevalent causes of so many children there being uneducated. To counteract these, something else is needed than the mere erection of new schools; it is not the want of schools that hinders the attendance. In the pamphlet already referred to by Dr. Robert Buchanan of the Free Church, entitled "The Schoolmaster in the Wynds, or How to educate the Masses," it is his object to show, that in addition to the provision of a school, it was necessary to adopt an "aggressive system," conducted by a "body of visitors," in a "spirit of Christian kindness and faithfulness." The Ragged School system proceeds on the same principle. It is the same in all large towns: it is not the want of schools, but the habits of the people that prevent a larger attendance. It is not a new system of National Schools, devoid of the agency of Christian kindness and faithfulness that will cure the evils of non-attendance in large towns."

In the Highlands and Islands, where also deficiencies are acknowledged to exist, they arise not solely from want of schools, but also from want of desire or readiness to use them. In the Report of the Education Committee for 1838, it is stated, that "within the sphere of twelve of these (Assembly's Highland) schools, attended during the last year by 1523 pupils, there are 936 young persons of the proper age for school, who attend neither these nor any other schools, and are presumed to be wholly untaught; 604 of that number being Roman Catholic, and 323 Protestant"-p. 28. In the Report for 1843, it is stated (p. 11), in regard to 94 of the Assembly's Highland Schools, that while the total attendance of these schools throughout the year had been 7887, there were within the reach of these schools 2975 children of school age, who never attended. In Mr. Gordon's Report on Lewis, given in the "Missionary Record" of April 1851, after stating instances of similar neglect of schools in that island, he says — "The occupations of the children in the fields do not account for the neglect of schools in any thing like its whole extent. The causes are to be found more in those circumstances which have depressed the whole economy

\* In a most respectable and well-informed newspaper, the Dundee Courier, it was stated on the 9th of November last—in "Dundee, which we take to be a fair sample of the manufacturing towns of Scotland, we believe that the means of education were never more abundant than at the present moment. We go farther, and maintain, that large as is our population, and vast as is the proportion of the lower and labouring classes in it, there is not a single child in Dundee who may not obtain education—gratuitously, if need be—or at such a moderate rate as to be within the reach of all whose parents are in the receipt of ordinary wages."

In the last of six letters to the Daily News, in Dec. 1853, by Mr. E. Baines of Leeds, he says.—"It will be found, when the details of the census are published, that in the most flourishing and wealthy seats of manufactures and mining, there is the smallest proportion of day-scholars. . . . As the working classes do not, and cannot keep their children at school more than about half as long as the middle and upper classes, it is obvious that only half as many (in proportion) of the children of the former would be found in school at any one time as of the children of the latter. . . Thus in Manchester, the richest city of England except London, the proportion of day scholars to the population is only 1 to 11.6, whilst in Exeter, 'the capital of the west,' it is 1 to 6.77. . . . That the small proportion of day-scholars in Manchester is not owing to want of liberality on the part of the friends of education, appears from the facts proved by the Rev. C. Richson before a Committee of the House of Commons, viz.—that whilst the number of day-scholars is 34,364, there is school accommodation for 74,887 children in public schools, exclusive of all private schools."

of their life to the very lowest degree, and prevent the view of any advantage from reading, writing, and whatever else the school can give"—p. 212.

Is it to be supposed that the mere institution of a new set of National Schools would bring these children to school? Instead of that, by removing the schools from the charge of ministers and others who take an interest alike in the schools and in the well-being of the people, and consigning them to the care of local boards and public functionaries, they would remove the only kindly influences which are likely to operate in improving the condition, and promoting the education of the people.

4. The 4th and last point which we shall notice, is the state and efficiency

of the Parish Schools.

They are spoken of by some parties as "obsolete" and "effete;" and therefore a new system is required. Challenged as such parties have been to give proof, they have given none; there is none to give. It is no proof to refer to individual cases of inefficiency. It is admitted, that such are to be found in this as in all other great establishments; and the schoolmasters and the Church are alike desirous that means should be devised of providing for the infirm and removing the inefficient; but the point to be ascertained is, whether that is the general character of the body.\*

There are three ways in which the efficiency of the Parish Schools may be tested—the character and qualifications of the teachers, the numbers attending the schools, and the general character of the people, and other results that arise

from them.

As before, instead of using general expressions, we shall confine ourselves to

printed evidence or testimony.

We might refer to the Annual Reports of Presbyteries, the abstract of which is printed by the General Assembly's Education Committee, and in which a discriminating but most favourable view is given of the state of efficiency in which the Parish Schools continue to be maintained, through the diligence and excellence of the teachers.

But for obvious reasons, we prefer, at present, quoting the opinion and reports of Her Majesty's Inspectors.

And what says Mr. Gibson, as Her Majesty's Inspector?

"I examined twenty-seven parochial schools" (in East Lothian.) "The attainments, energy and skill by which the teachers of fifteen" (considerably the majority) "of these schools are characterized, entitle them to be ranked in the first class. All these gentlemen have received a liberal education. Most of them have gone through a complete literary and philosophical course at one or other of the Scottish Universities. And some of them, in point of education

<sup>\*</sup>We were amused to see that Dr. Begg quoted, in the Free Church Assembly of 1853, one case as a grand instance, in which it was alleged that the parish schoolmaster was both an "infidel" and a "drunkard." Dr. Begg must know, that under the existing law, drunkards can be removed, and have been removed, both before and since 1843. We could name to him at least sixteen instances since 1843, in which a parish schoolmaster has been removed for immorality. As to the infidelity, that also might be dealt with under the existing system; but will Dr. Begg tell us how an "infidel" could be removed under the system which he advocates, viz.—that there should be no test whatever of the schoolmaster's religious opinions?

and general accomplishment, would reflect honour upon any profession." The next six, though greatly inferior to these fifteen, are described as "well fitted to conduct the business of instruction."—Minutes of Council, 1840-1, p. 281.

Nor is this testimony of Mr. Gibson confined to the south of Scotland.

"I examined sixteen parochial schools" (within the Presbyteries of Aberdeen and Fordyce); "the teachers are, generally speaking, highly accomplished men."—Minutes of Council, 1841-2, p. 85.

Nor are those farther north unworthy to hold a place along with their brethren in the south. In the Presbyteries of Tongue and Tain, already described,

he says-

"Most of the parochial teachers have received a university education, and are in point of attainment far superior to those belonging to other classes." Again, "In point of education and general accomplishment, the teachers of the Parochial Schools are vastly superior to the others."—Minutes of Council, 1842-3, pp. 668 and 669.

And the character and qualifications thus attested by Mr. Gibson continue, and may be expected to improve, if sufficient encouragement is given to improvement. Of sixty-four parochial teachers in the counties of Stirling, Clackmannan, Linlithgow and Renfrew, Mr. Gordon mentions that forty-four (more than two-thirds) had studied at a university; *Minutes of Council*, 1845, vol. ii. p. 333: in the Presbyteries of Hamilton, Meigle, Langholm and Kintyre, twenty-seven out of thirty-eight had attended a university.—*Minutes of Council*, 1847, vol. ii. p. 378.

Dr. Woodford says—"It appears by the foregoing table, that the Parish Schools have the greatest proportion of excellence in regard to the efficiency of the teacher."—Minutes of Council, 1850-1, p. 840. In his next report, he says of the Parish Schools—"As a class of schools, their efficiency is more uniform than that of any other of the elementary kind, and a greater proportion of their masters have had the benefit of a university education."—Minutes of Council, 1851-2, p. 659. In his next and last report, he says—"The Parochial, Sessional, and Assembly's Schools, have been so often characterized, that it has not been thought necessary in this report to speak of them separately, as classes of schools."—Minutes of Council, 1852-3, p. 1111.

In respect, then, of general character, attainments, and qualifications, the parochial teachers of Scotland, as a body, stand high, not only in general estimation and on the report of the Presbyteries of the church, but in the estimation and on the yearly reports of Her Majesty's Inspectors of Schools.

But are the Parish Schools deserted? and on this ground are they to be regarded as "obsolete and effete?"

It is no proof of inefficiency in the system, to calculate the number of children in all Scotland who ought to be at school, and endeavour to prove that but a small proportion of these is attending the Parish Schools. Why is it not? Because, in the most populous and largest towns of Scotland, Parish Schools do not exist, and, unless the law be altered, cannot be established; and because, while there must be one school in every landward parish, there are no sufficient means for having more than one school in a parish when the extent of it is very great, or the population of it becomes very large. The population of the eight largest towns in Scotland—Aberdeen, Dundee, Edinburgh, Glasgow,

Greenock, Paisley, Perth, and Leith—amounts, by census 1851, to 779,698, and in all that population there is no legal parish school. We have marked other eighteen burghs (and there are more), the population of which (1851) is 173,847, and in which also there is no Parish School—that is, there are nearly a million of the inhabitants of Scotland to whom the Parish Schools cannot by law at present be extended; are they therefore to be counted obsolete or effete?

Take the population of Scotland to which the Parish Schools do apply, and compare with that the number of scholars attending them, nearly 100,000, and also the number of scholars attending the other schools connected with the Church, which have been erected by her members because of the want of Parish Schools, nearly 80,000, and it will be manifest that the Parish Schools and the schools which the Church has provided to supplement them, are at this moment largely supplying the educational means of the districts within their reach.

It appears, that, on an average, there are "nearly ninety-two enrolled at each Parish School during the year"—Report of Education Committee, 1853, p. 18. This surely is no inconsiderable proof of real efficiency, especially when it is considered that many of the Parish Schools are so situated, that, from the number of the surrounding population, such an attendance is physically impossible. Wherever it is possible, it would appear, that as a general rule, the Parish School is numerously attended, the numbers attending often exceeding 100, and sometimes 150 or even 200.

Let us look again at the information furnished as to this point by the abstract of returns to queries of December, 1851, given in the Report of the Education Committee of 1853. In the fifty-one Parish Schools in the southern districts of Scotland, the average enrolled at each was 98.6; in the twenty-two parishes in the Presbyteries of Cupar, St. Andrews, and Meigle, whose average population was 897, the average number enrolled at each Parish School was 97.9, or 1 in 9.1 of the population; in the three Presbyteries of Aberdeenshire, 2404 were enrolled at twenty-seven Parish Schools, or 89 at each; but as these twenty-seven schools were in twenty-three parishes, 104.5 was the average number of Parish School children in each parish.

Where the parishes are more populous, the attendance at the Parish Schools appears to be still larger: thus in the eighteen parishes, whose average population is 3439, 2160 were enrolled at twenty-one Parochial Schools, or 102.8 at each, or 120 Parish School children in each parish. And in eight parishes in the Presbytery of Dunkeld, whose average population is 2213, the average number enrolled at each of the eight Parish Schools was 101.5. Schools which are in such a condition are not "obsolete" or "effete."

But the system, however good elsewhere, has lost its hold, some one may say, on those districts in the extreme north, in which the Free Church holds predominance. By no means. Even though the Parish Schools were nearly deserted in that fraction of Scotland, it would be no argument for the abolition or reconstruction of the admirable system of which they form a part. But it is not so. We might refer, from personal observation, to such cases as the excellent Parish School at Golspie, in Sutherlandshire, which we were glad to see that the Chancellor of the Exchequer, Mr. Gladstone, had visited last autumn;

or the equally excellent Parish School of Creich, in whose crowded apartment we last year saw above 100 children assembled.

It is true, that Free Church ministers in these districts, have exerted ecclesiastical authority to prevent the adherents of their communion from sending their children to the Parish Schools—a fact which is adverted to by both Government Inspectors, as well as brought to light by discussions in Free Church Presbyteries: but it is a fact, which only goes to show, that there was a strong tendency to do that which the high hand of authority was thus exerted to prevent. But it has been exerted in vain. Dr. Woodford notices in two of his last reports, the increasing attendance at the Parish Schools; and we may be allowed to refer to documents in possession of the Assembly's Education Committee, in proof of its actual amount. The districts in question are within the two synods of Ross, and Sutherland and Caithness, containing fifty-four parishes, with fifty-six Parish Schools. The Committee have returns as to forty-four out of these fifty-six Parish Schools, and the number of scholars enrolled during the year at these forty-four Parish Schools, was reported as 3527, or 80-1 at each.

Obsolete and effete! why there is here the clearest proof of vitality and energy. Depressed though it may have been there for a while by the strong force of ecclesiastical dissent, the system is putting forth fresh vigour, and recovering its power; proving that it has not yet lost its hold on the affections and the confidence of the people of Scotland.

We need not quote testimony as to the effect which the Parish Schools of Scotland have had on the character of the people. Every statesman bears evidence to their having been the great means of making Scotchmen distinguished and successful; and others will recognize as due in a great measure to them, under God, the religious knowledge and character which prevails among Scotchmen. Mr. Gladstone referred to their happy influence in his speech at Manchester in October last; Mr. Macaulay, in the new edition of his speeches, has sealed anew his testimony to the effects that followed "the establishment of the Parochial Schools"—"An improvement such as the world had never seen, took place in the moral and intellectual character of the people. Soon, in spite of the rigour of the climate, in spite of the sterility of the earth, Scotland became a country which had no reason to envy the fairest portions of the globe."—Speeches of the Right Honourable T. B. Macaulay, 1854, p. 482.

Such is the system of Parish Schools which the Church of Scotland is endeavouring to defend and to maintain. And we cannot allow ourselves to believe that the endeavour will be ill-supported, or vain.

We have dealt largely in statistical details. We do not say that the question is to be decided by these; we have been compelled to adduce them in refutation of the charges so confidently made; and we are persuaded that no impartial reader of these pages will feel otherwise than convinced by these details, that the charges are unfounded. What, then, are the conclusions to which they lead? That the attendance at schools in Scotland is larger than in most other countries, and larger than what Sir J. K. Shuttleworth states those most conversant with these subjects consider adequate: That in the more general districts of Scotland, the attendance is even so much as one in five or one in six; and that the inferior attendance occurs in well-defined separate districts,

namely the larger towns and the defective attendance in the others, arise mainly from poverty, crime, early e Schools, wherever the education to the p Parish Schools att number as in all place.

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### THOUGHTS

ON THE

# EDUCATIONAL QUESTION;

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### "THE BATTLE OF SCOTLAND."

BY

### HUGH MILLER,

AUTHOR OF "THE OLD RED SANDSTONE," "FOOTPRINTS OF THE CREATOR,"
"LETTER TO THE RIGHT HON. LORD BROUGHAM AND VAUX,"
&c. &c. &c.

"Go, little book, from forth my solitude;
I cast thee on the waters,—go thy ways;
And if, as I believe, thy vein be good,
The world shall find thee after many days."

SOUTHEY.

# LONDON: JOHNSTONE AND HUNTER,

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M DCCCL.

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### INTRODUCTION.

THE following chapters on the Educational Question first appeared as a series of articles in the Witness newspaper. They present, in consequence, a certain amount of digression, and occasional re-statement and explanation, which, had they been published simultaneously, as parts of a whole, they would not have exhibited. The controversy was vital and active at every stage of their appearance. Statements made and principles laid down in the earlier articles had, from the circumstance that their truth had been questioned or their soundness challenged, to be re-asserted and maintained in those which followed; and hence some little derangement in the management of the question; for which, however, the interest which must always attach to a real conflict may be found to compensate. That portion of the controversy, however, which arose out of one of the articles of the series, and which some have deemed personal, has been struck out of the published edition of the pamphlet, and retained in but an inconsiderable number of copies, placed in the hands of a few friends. In omitting it where it has been omitted, the writer has acted on the advice of a gentleman for whose judgment he entertains the most thorough respect, and from a desire that the general argument should not be prejudiced by a matter naturally, but not necessarily, connected with it. And in retaining it where it has been retained, he has done so in the full expectation of a time not very distant, when it will be decided that he has neither outraged the ordinary courtesies of controversy, nor taken up a false line of inference or statement; and when the importance of the subject discussed will be regarded

as quite considerable enough to make any one earnest, without the necessity of supposing that he had been previously angry.

It is all-important, that on the general question of National Education the Free Church should take up her position wisely. Majorities in her courts, however overwhelming, will little avail her, if their findings fail to recommend themselves to the good sense of her people, or are palpably unsuited to the emergencies of the time. A powerful writer of the present age employs, in one of his illustrations, the bold figure of a ship's crew, that, with the difficulties of Cape Horn full before them, content themselves with instituting aboard their vessel a constitutional system of voting, and who find delight in contemplating the unanimity which prevails on matters in general, both above decks and below. "But your ship," says Carlyle, " cannot double Cape Horn by its excellent plans of voting; the ship, to get round Cape Horn, will find a set of conditions already voted for, and fixed with adamantine rigour, by the ancient Elemental Powers, who are entirely careless how you vote. If you can by voting, or without voting, ascertain these conditions, and valiantly conform to them, you will get round the Cape: if you cannot, the ruffian Winds will blow you ever back again; the inexorable icebergs, dumb privy-councillors from Chaos, will nudge you with most chaotic admonition; you will be flung half frozen on the Patagonian cliffs, or jostled into shivers by your iceberg councillors, and will never get round Cape Horn at all." Now there is much meaning couched in this quaint figure, and meaning which the Free Church would do well to ponder. There are many questions on which she could perhaps secure a majority, which yet that majority would utterly fail to carry. On the question of College Extension, for instance, she might be able to vote, if she but selected her elders with some little care, that there should be full staffs of theological Professors at Glasgow and Aberdeen. But what would her votes succeed in achieving? Not, assuredly, the doubling of the Cape; but the certainty of shivering her all-important Educational Institute on three inexorable icebergs. In the first place, her magnificent metropolitan College, like that huge long boat, famous in story, which Robinson Crusoe was able to build, but wholly unable to launch, would change from being what it now is,—a trophy of her liberality and wisdom, -into a magnificent monument of her folly. In the second place, she would have to break faith with her existing Professors, and to argue, mayhap, when they were becoming thin and seedy, and getting into debt,

that she was not morally bound to them for their salaries. And, in the third and last place, she would infallibly secure that, some twenty years hence at farthest, every theological Professor of the Free Church should be a pluralist, and able to give to his lectures merely those fag ends of his time which he could snatch from the duties of the pulpit and the care of his flock. And such, in doubling the Cape Horn of the College question, is all that unanimity of voting could secure to the Church; unless, indeed, according to Carlyle, she voted in accordance with the "set of conditions already voted for and fixed by the adamantine powers."

Nor does the question of Denominational Education, now that there is a national scheme in the field, furnish a more, but, on the contrary, a much less, hopeful subject for mere voting in our Church Courts, than the question of College Extension. It is not to be carried by ecclesiastical majorities. Some of the most important facts in the "Ten Years' Conflict" have perhaps still to be recorded; and it is one of these, that long after the Non-Intrusion party possessed majorities in the General Assembly, the laity looked on with exceedingly little interest, much possessed by the suspicion that the clergy were battling, not on the popular behalf, but on their own. Even in 1839, after the Auchterarder case had been decided in the House of Lords, the apathy seemed little disturbed; and the writer of these chapters, when engaged in doing his little all to dissipate it, could address a friend in Edinburgh, to whom he forwarded the MS. of a pamphlet thrown into the form of a letter to Lord Brougham, in the following terms :- "The question which at present agitates the Church is a vital one; and unless the people can be roused to take part in it (and they seem strangely uninformed and woefully indifferent as yet), the worse cause must inevitably prevail. They may perhaps listen to one of their own body, who combines the principles of the old with the opinions of the modern Whig, and who, though he feels strongly on the question, has no secular interest involved in it." It was about this time that Dr George Cook said,—and, we have no doubt, said truly,-that he could scarce enter an inn or a stagecoach without finding respectable men inveighing against the utter folly of the Non-Intrusionists, and the worse than madness of the Church Courts. For the opponents of the party were all active and awake at the time, and its incipient friends still indifferent or mistrustful. The history of Church petitions in Edinburgh during the ten eventful years of the war brings out this fact very significantly in the statistical form. From 1833, the year of the

Veto Act, to 1839, the year of the Auchterarder decision, petitions to Parliament from Edinburgh on behalf of the struggling Church were usually signed by not more than from four to five thousand persons. In 1839, the number rose to six thousand. The people began gradually to awaken and to trust :-speeches in Church Courts were found to have comparatively little influence in creating opinion, or ecclesiastical votes in securing confidence; and so there were other means of appealing to the public mind resorted to, mayhap not wholly without effect; for in 1840 the annual Church petition from Edinburgh bore attached to it thirteen thousand signatures; and to that of the following year (1841) the very extraordinary number of twenty-five thousand were appended. And, save for the result, general over Scotland, which we find thus indicated by the Church petitions of Edinburgh, the Disruption, and especially the origination of a Free Church, would have been impossible events. How, we ask, was that result produced ! Not, certainly, by the votes of ecclesiastical Courts,-for mere votes would never have doubled the Cape Horn of the Church question; but simply through the conviction at length effectually wrought in the public mind, that our ministers were struggling and suffering, not for clerical privileges, but for popular rights,not for themselves, but for others. And that conviction once firmly entertained, the movement waxed formidable; for elsewhere, as in the metropolis, popular support increased at least fivefold; and the question, previously narrow of base, and very much restricted to one order of men, became broad as the Scottish nation, and deep as the feelings of the Scottish people. But as certainly as the component strands of a cable that have been twisted into strength and coherency by one series of workings, may be untwisted into loose and feeble threads by another, so certainly may the majorities of our Church Courts, by a reversal of the charm which won for them the element of popular strength, render themselves of small account in the They became strong by advocating, in the Patronage question, nation. popular rights, in opposition to clerical interests: they may and will become weak, if in the Educational one they reverse the process, and advocate clerical interests, in opposition to popular rights.

Their country is perishing for lack of a knowledge which they cannot supply. Every seven years,—the brief term during which, if a generation fail to be educated, the opportunity of education for ever passes away,—there are from a hundred and fifty to two hundred thousand of the youth of Scotland added to the adult community in an untaught, uninformed

condition. Nor need we say in how frighful a ratio their numbers must increase. The ignorant children of the present will become the improvident and careless parents of the future; and how improvident and careless the corresponding class which already exists among us always approves itself to be, let our prisons and workhouses tell. Our country, with all its churches, must inevitably founder among the nations, like a water-logged vessel in a tempest, if this state of matters be permitted to continue. And why permit it to continue! Be it remembered that it is the national schools,-those schools which are the people's own, and are yet withheld from them, -and not the schools of the Free Church, which it is the object of the Educational Movement to open up and extend. Nor is it proposed to open them up on a new principle. It is an unchallenged fact, that there exists no statutory provision for the teaching of religion in them. All that is really wanted is, to transfer them on their present statutory basis from the few to the many,-from Moderate ministers and Episcopalian heritors, to a people essentially sound in the faith,-Presbyterian in the proportion of at least six to one, and Evangelical in the proportion of at least two to one. And at no distant day this transference must and will take place, if the ministers of the Free Church do not virtually join their forces to their brethren of the Establishment in behalf of an alleged ecclesiastical privilege nowhere sanctioned in the Word of God.\*

<sup>·</sup> Some of the reasonings of both the Established and Free Church Courts on this matter would be amusing were they not so sad. "Feed my lambs," said our Saviour, after his resurrection, to Peter; and again twice over, "Feed my sheep." Now, let us suppose some zealous clergyman setting himself, on the strength of the latter injunction here, to institute a new order of preachers. As barbers frequently amuse their employers with gossip, when divesting them of their beards or trimming their heads, and have opportunities of addressing their fellow-men which are not possessed by the other mechanical professions, the zealous clergyman determines on converting them into preachers, and sets up a Normal School, in order that they may be taught the art of composing short sermons, which they are to deliver when shaving their customers, and longer ones, which they are to address to them when cutting their hair. And in course of time the expounding barbers are sent abroad to operate on the minds and chins of the community. "There is no mention made of any such order of prelectors," says a stubborn layman, "in my New Testament;" "Nor yet in mine," says another. "Sheer Atheism, - Deism at the very least!" exclaims the zealous "Until Christianity was fairly established in the world, there was no such thing as shaving at all ;--the Jews don't shave yet ;--besides, does not every decent Church member shave before going to church? And as for the

There is another important item in this question, over which, as already determined by inevitable laws, ecclesiastical votes, however unanimous, can exert no influence or control. They cannot ordain that inadequately-paid schoolmasters can be other than inferior educators. If the remuneration be low, it is impossible by any mere force of majorities to render the teaching high. There is a law already "voted for" in the case, which majorities can no more repeal than they can the law of gravitation. And here we must take the opportunity of stating,-for there has been misrepresentation on the point, -- what our interest in the teachers of Scotland and of the Free Church really is. Certainly not indifferent to their comfort as men, or to the welfare of their profession, as one of the most important and yet worst remunerated in the community, we frankly confess that we look to something greatly higher than either their comfort or the professional welfare in general. They and their profession are but means; and it is to the end that we mainly look,-that end being the right education of the Scottish people, and their consequent elevation in the scale, moral and intellectual. We would deal by the teachers of the country in this matter as we would by the stone-cutters of Edinburgh. were we entrusted with the erection of some such exquisite piece of

authority, how read you the text, 'Feed my sheep?" "Weighty argument that about the shaving," say the laymen; "but really the text seems to be stretched just a little too far. The commission is given to Peter; but it confers on Peter no authority whatever to commission the barbers. Nay, our grand objection to the pseudo-successors of Peter is, that they corrupted the Church after this very manner, by commissioning the non-commissioned, until they filled the groaning land with cardinals, bishops, and abbots,—monks and nuns,—

'Eremites and friars, White, black, and gray, with all their trumpery.'"

Now, be it remembered that we are far from placing the Church-employed school-master on the level of the parson-employed barber of our illustration. Rationally considered, they are very different orders indeed; but so far as direct Scripture is concerned, they stand, we contend, on exactly the same ground. The laity would do well in this controversy to arm themselves with the New Testament, and, if their opponents be very intolerant, to hand them the volume, and request them to turn up their authority. And, of course, if the intolerance be very great, the authority must be very direct. Mere arguings on the subject would but serve to show that it has no actual existence. When the commission of a captain or lieutenantis legitimately demanded, it is at once produced; but were one to demand the commission of a serjeant or boatswain's mate, the man could at best only reason about it.

masonry as the Scott Monument, or that fine building recently completed in St Andrew's Square. Instead of pitching our scale of remuneration at the rate of labourers' wages, we would at once pitch it at the highest rate assigned to the skilled mechanic; and this, not in order, primarily at least, that the masons engaged should be comfortable, but in order that they should be masters of their profession, and that their work should be of the completest and most finished kind. For labourers' wages would secure the services of only bungling workmen, and lead to the production of only inferior masonry. And such is the principle on which we would befriend our poor schoolmasters,-not so much for their own sakes, as for the sake of their work. Farther, however, it is surely of importance that, when engaged in teaching religion, they themselves should be enabled, in conformity with one of its injunctions, to "Provide things honest in the sight of all men." Nay, of nothing are we more certain, than that the Church has only to exert herself to the extent of the liabilities already incurred to her teachers, in order to be convinced of the absolute necessity which exists for a broad national scheme. Any doubts which she may at present entertain regarding the question of the necessity, are, in part at least, effects of her lax views respecting the question of the liability, and of her consequent belief that anything well divided is sufficient to discharge it. At the same time, however, it would be perhaps well that at least our better-paid schoolmasters should be made to reflect, that the circumstances of their position are very peculiar; and that should they take a zealous part against what a preponderating majority of the laity of their Church must of necessity come to regard as the cause of their country, their opposition, though utterly uninfluential in the general struggle, may prove thoroughly effectual in injuring themselves. For virtually in the Free Church, as in the British Constitution, it is the " Commons" who grant the supplies.

We subjoin the Paper on the Educational Question, addressed by Dr Chalmers to the Hon. Mr Fox Maule, as it first appeared in the Witness. The reader will see that there is direct reference made to it in the following pages; and will find it better suited to repay careful study and frequent perusal than perhaps any other document on the subject ever written.

"It were the best state of things, that we had a Parliament sufficiently theological to discriminate between the right and the wrong in religiou, and to encourage or endow accordingly. But, failing this, it seems to us

the next best thing, that in any public measure for helping on the education of the people, Government were to abstain from introducing the element of religion at all into their part of the scheme, and this not because they held the matter to be insignificant,—the contrary might be strongly expressed in the preamble of their act; but on the ground that, in the present divided state of the Christian world, they would take no cognizance of, just because they would attempt no control over, the religion of applicants for aid,—leaving this matter entire to the parties who had to do with the erection and management of the schools which they had been called upon to assist. A grant by the State upon this footing might be regarded as being appropriately and exclusively the expression of their value for a good secular education.

"The confinement for the time being of any Government measure for schools to this object we hold to be an imputation, not so much on the present state of our Legislature, as on the present state of the Christian world, now broken up into sects and parties innumerable, and seemingly incapable of any effort for so healing these wretched divisions as to present the rulers of our country with aught like such a clear and unequivocal majority in favour of what is good and true, as might at once determine them to fix upon and to espouse it.

"It is this which has encompassed the Government with difficulties, from which we can see no other method of extrication than the one which we have ventured to suggest. And as there seems no reason why, because of these unresolved differences, a public measure for the health of all,—for the recreation of all,—for the economic advancement of all,—should be held in abeyance, there seems as little reason why, because of these differences, a public measure for raising the general intelligence of all should be held in abeyance. Let the men therefore of all Churches and all denominations alike hail such a measure, whether as carried into effect by a good education in letters or in any of the sciences; and, meanwhile, in these very seminaries let that education in religion which the Legislature abstains from providing for be provided for as freely and as amply as they will by those who have undertaken the charge of them.

"We should hope, as the result of such a scheme, for a most wholesome rivalship on the part of many in the great aim of rearing on the basis of their respective systems a moral and Christian population, well taught in the principles and doctrines of the gospel, along with being well taught in the lessons of ordinary scholarship. Although no attempt should be made to regulate or to enforce the lessons of religion in the inner hall of legislation, this will not prevent, but rather stimulate, to a greater earnestness in the contest between truth and falsehood,—between light and darkness,—in the outer field of society; nor will the result of such a contest in favour of what is right and good be at all the more unlikely, that the families of the land have been raised by the helping hand of the State

to a higher platform than before, whether as respects their health, or their physical comfort, or their economic condition, or, last of all, their place in the scale of intelligence and learning.

"Religion would, under such a system, be the immediate product, not of legislation, but of the Christian philanthropic zeal which obtained throughout society at large. But it is well when what legislation does for the fulfilment of its object tends not to the impediment, but rather, we apprehend, to the furtherance, of those greater and higher objects which are in the contemplation of those whose desires are chiefly set on the immortal wellbeing of man.

"On the basis of these general views, I have two remarks to offer regarding the Government Scheme of Education.

- "1. I should not require a certificate of satisfaction with the religious progress of the scholars from the managers of the schools, in order to their receiving the Government aid. Such a certificate from Unitarians or Catholics implies the direct sanction or countenance by Government to their respective creeds, and the responsibility, not of allowing, but, more than this, of requiring, that these shall be taught to the children who attend. A bare allowance is but a general toleration; but a requirement involves in it all the mischief, and, I would add, the guilt, of an indiscriminate endowment for truth and error.
- "2. I would suffer parents or natural guardians to select what parts of the education they wanted for their children. I would not force arithmetic upon them, if all they wanted was reading and writing; and as little would I force the Catechism, or any part of the religious instruction that was given in the school, if all they wanted was a secular education. That the managers of the Church of England schools shall have the power to impose their own Catechism upon the children of Dissenters, and, still more, to compel their attendance on Church, I regard as among the worst parts of the scheme.

"The above observations, it will be seen, meet any questions which might be put in regard to the applicability of the scheme to Scotland, or in regard to the use of the Douay version in Roman Catholic schools.

"I cannot conclude without expressing my despair of any great or general good being effected in the way of Christianizing our population, but through the medium of a Government themselves Christian, and endowing the true religion, which I hold to be their imperative duty, not because it is the religion of the many, but because it is true.

"The scheme on which I have now ventured to offer these few observations I should like to be adopted, not because it is absolutely the best, but only the best in existing circumstances.

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"The endowment of the Catholic religion by the State I should deprecate, as being ruinous to the country in all its interests. Still I do not look for the general Christianity of the people, but through the medium of the Christianity of their rulers. This is a lesson taught kistorically in Scripture, by what we read there of the influence which the personal character of the Jewish monarchs had on the moral and religious state of their subjects; it is taught experimentally by the impotence, now fully established, of the Voluntary principle; and, last, and most decisive of all, it is taught prophetically in the book of Revelation, when told that then will the kingdoms of the earth—(Basileiai, or governing powers)—become the kingdoms of our Lord Jesus Christ; or the Governments of the earth become Christian Governments.

(Signed) "THOMAS CHALMERS."

ON THE

## EDUCATIONAL QUESTION.

### CHAPTER FIRST.

Disputes regarding the Meaning embodied by Chalmers in his Educational Document.—Narrative suited to throw some light on the subject.—Consideration of the Document itself.—Testimony respecting it of the Hon. Mr Fox Maule.

One of the most important controversies which has arisen within the pale of the Romish Church,—that between the Jansenists and Jesuits,—was made to hinge for many years on a case of disputed meaning in the writings of a certain deceased author. There were five doctrines, of a well-defined character, which, the Jesuits said, were to be found in the works of Cornelius Jansenius, umquhile Bishop of Ypres, but which, the Jansenists asserted, were not to be found in anything Jansenius had ever written. And in the attempt to decide this simple question of fact, as Pascal calls it, the School of the Sorbonne and the Court of the Inquisition were completely baffled, and zealous Roman Catholics heard without conviction the verdict of Councils, and failed to acquiesce in the judgment of even the Pope.

We have been reminded oftener than once of this singular controversy, by the late discussions which have arisen in our Church Courts regarding the meaning embodied by Chalmers in that post-humous document on the Educational Question, which is destined, we hold, to settle the whole controversy. At first we regarded it as matter of wonder that such discussions should have arisen; for we had held that there was really little room for difference respecting the meaning of Chalmers,—a man whose nature it was to deal with broad truths,—not with little distinctions; and who had always the

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will, and certainly did not lack the ability, of making himself thoroughly understood. We have since thought, however, that as there is nothing which has once occurred that may not occur again, what happened to the writings of Jansenius might well happen to one of the writings of Chalmers; and, further, that from certain conversations which we had held with the illustrious deceased a few months before his death, on the subject of his paper, and from certain facts in our possession regarding his views, we had spectacles through which to look at the document in question, and a key to his meaning, which most of the disputants wanted. The time has at length come when these helps to the right understanding of so great an authority should be no longer withheld from the public. We shall betray no confidence; and should we be compelled to speak somewhat more in the first person, and of ourselves, than may seem quite accordant with good taste, our readers will, we trust, suffer us to remind them that we do not commit the fault very often, or very offensively, and that the present employment of the personal pronoun, just a little modified by the editorial we, seems inevitably incident to the special line of statement on which we propose to enter.

During the greater part of the years 1845 and 1846 the Editor of the Witness was set aside from his professional labours by a protracted illness, in part at least an effect of the perhaps too assiduous prosecution of these labours at a previous period. He had to cease per force even from taking a very fixed view of what the Church was doing or purposing; and when, early in January 1847, he returned, after a long and dreary period of rustication, in improved health to Edinburgh, he at least possessed the advantage,-much prized by artists and authors in their respective walks,-of being able to look over the length and breadth of his subject with a fresh eye. And, in doing so, there was one special circumstance in the survey suited to excite some alarm. We found that in all the various schemes of the Free Church, with but one exception, its extensively spread membership and its more active leaders were thoroughly at one; but that in that exceptional scheme they were not at all at one. were at one in their views respecting the ecclesiastical character of ministers, elders, and Church Courts, and of the absolute necessity which exists that these, and these only, should possess the spiritual Further, they were wholly at one in recognising the command of our adorable Saviour to preach the gospel to all nations, as of

perpetual obligation on the Churches. But regarding what we shall term, without taking an undue liberty with the language, the pedagogical teaching of religion, they differed in toto. Practically, and to all intents and purposes, the schoolmaster, in the eye of the membership of our Church, and of the other Scottish Churches, was simply a layman, the proper business of whose profession was the communication of secular learning. And as in choosing their tailors and shoemakers the people selected for themselves the craftsmen who made the best and handsomest shoes and clothes, so in selecting a schoolmaster for their children they were sure always to select the teacher who was found to turn out the best scholars.\* All other things equal, they would have preferred a serious, devout schoolmaster, to one who was not serious nor devout, just as, coeteris paribus, they would have preferred a serious shoemaker or tailor to a non-religious maker of shoes or clothes; but religious character was not permitted to stand as a compensatory item for professional skill; nay, men who might be almost content to put up with a botched coat or a botched pair of shoes, for the sake of the good man who spoiled them, were particularly careful not to botch, on any account whatever, the education of their children. In a country in which there was more importance attached than in perhaps any other in the world to the religious teaching of the minister, there was so little importance attached to the religious teaching of the schoolmaster, that, when weighed against even a slight modicum of secular qualification, it was found to have no sensible weight. And with this great practical fact some of our leading men seemed to be so little acquainted, that they were going on with the machinery of their educational scheme, on a scale at least co-extensive with the Free Church, as if, like that

<sup>\*</sup> This passage has been referred to in several Free Church Presbyteries, as if the writer had affirmed that the schoolmaster stands on no higher level than the shoemaker or tailor. We need scarce say, however, that the passage conveys no such meaning. By affirming that in matters of chimney-sweeping men choose for themselves the best chimney-sweeps, and in matters of indisposition or disease, the best physicians, we do not at all level the physician with the chimney-sweep; we merely intimate that there is a best in both professions, and that men select that best, as preferable to what is inferior or worse, on every occasion they can.

Church,—all potent in her spiritual character,—it had a moving power in the affections of the people competent to speed it on. And it was the great discrepancy with regard to this scheme which existed between the feelings of the people and the anticipations of some of our leading men, clerical and lay, that excited our alarm. Unless that discrepancy be removed, we said,—unless the anticipations of the men engaged in the laying down of this scheme be sobered to the level of the feelings of the lay membership of our Church, or, vice versa, the feelings of the lay membership of our Church be raised to the level of the anticipations of our leaders,bankruptcy will be the infallible result. From the contributions of our laymen can the scheme alone derive its support; and if our leaders lay it down on a large scale, and our laymen contribute on a small one, alas for its solvency! Such were our views, and such our inferences, on this occasion; and to Thomas Chalmers, at once our wisest and our humblest man,-patient to hear, and sagacious to see,-we determined on communicating them.

He had kindly visited the writer, to congratulate him in his dwelling, on his return to comparative health and strength; and after a long and serious conversation, in which he urged the importance of maintaining the Witness in honest independency, uninfluenced by cliques and parties, whether secular or ecclesiastical, the prospects of the Free Church Educational Scheme were briefly discussed. He was evidently struck by the view which we communicated; and received it in far other than that Parliamentary style which can politely set aside, with some soothing half-compliment, the suggestions that run counter to a favourite course of policy already lined out and determined upon. In the discrepancy which we pointed out to him he recognised a fact of the practical kind which rarely fail to influence the affairs upon which they bear; and in accordance with his character,-for no man could be more thoroughly convinced that free discussion never hurts a good cause, and that second thoughts are always wiser than first ones,-he expressed a wish to see the educational question brought at once to the columns of the Witness, and probed to its bottom. We could not, however, see at that time how the thing was to be introduced in a practical form; and preferred waiting on for an opportunity, which, in the course of events, soon occurred. The Government came forward with its proposal of educational grants, and the question was raised,—certainly

not by the writer of these chapters,—whether or no the Free Church could conscientiously avail herself of these. It was promptly decided by some few of our leading men, clerical and lay, that she could not; and we saw in the decision, unless carried by appeal to our country ministers and the people, and by them reversed, the introduction of a further element of certain dissolution in our educational scheme.

The status of the schoolmaster had been made so exceedingly ecclesiastical, and his profession so very spiritual, that the money of that Government of the country whose right and duty it is to educate its people, was regarded as too vile and base a thing to be applied to his support. There were even rumours afloat that our schoolmasters were on the eve of being ordained. We trust, however, that the report was a false one, or, at worst, that the men who employed the word had made a slip in their English, and, for the time at least, had forgot its meaning. Ordination means that special act which gives status and standing within the ecclesiastical It implies the enjoined use of that spiritual key which is entrusted by Christ to his Church, that it may be employed just as He directs, and in no other way. The Presbyterian Church has as much right to institute prelates as to ordain pedagogues. "Remember," said an ancient Scottish worthy, in "lifting up his protestation" in troublous times, "that the Lord has fashioned his Kirk by the uncounterfeited work of his own new creation; or, as the prophet speaketh, 'hath made us, and not we ourselves;' and that we must not presume to fashion a new portraiture of a Kirk, and a new form of Divine service, which God in his Word hath not before allowed; seeing that, were we to extend our authority farther than the calling we have of God doth permit,—as, namely, if we should (as God forbid!) authorize the authority of bishops, we should bring into the Kirk of God the ordinance of man." If men are to depart from the "Law and the Testimony," we hold that the especial mode of their departure may be very much a matter of taste, and would, for our own part, prefer bishops and cardinals to poor dominies of the gospel, somewhat out at the elbows.\* The fine



<sup>\*</sup> We have learned that what was actually intended at this time was, not to ordain, but only to induct our schoolmasters. And their induction would have made, we doubt not, what Foigard in the play calls a "very pretty sheremony." But no mere ceremony, however imposing, can communicate to a secular profession a spiritual status or character.

linen and the purple, the cope and the stole, would at least have the effect of giving that sort of pleasant relief to the wide-spread sable of our Assemblies which they possessed of yore, ere they for ever lost the gay uniform of the Lord High Commissioner, the gold lace of his dragoon officers, and the glitter of his pages in silver and scarlet. "We are two of the humblest servants of Mother Church," said the Prior and his companion to Wamba, the jester of Rotherwood. "Two of the humblest servants of Mother Church!" repeated Wamba: "I should rather like to see her seneschals, her chief butlers, and her other principal domestics."

We again saw Chalmers; and, in a corner apart from a social party, of which his kind and genial heart formed the attractive centre, we found he thoroughly agreed with us in holding, that the time for the discussion of the Educational Question had fully come. It was a question, he said, on which he had not yet fully made up his mind: there was, however, one point on which he seemed clear,though at this distance of time we cannot definitively say whether the remark regarding it came spontaneously from himself, or was suggested by any query of ours,—and that was, the right and duty of a Government to instruct, and consequently of the governed to receive the instruction thus communicated, if in itself good. We remarked, in turn, that there were various points on which we also had to "grope our way" (a phrase to which the reader will find him referring in his note, which we subjoin); but that regarding the inherently secular character of the schoolmaster, and the right and duty of the Government to employ him in behalf of its people, we had no doubt whatever. And so, parting for the time, we commenced that series of articles which, as they were not wholly without influence in communicating juster views of the place and status of the schoolmaster than had formerly obtained in the Free Church. and as they had some little effect in leading the Church to take at least one step in averting the otherwise inevitable ruin which brooded over her educational scheme, the readers of the Witness may perhaps remember. We were met in controversy on the question by a man, the honesty of whose purpose in this, as in every other matter, and the warmth of whose zeal for the Church which he loved, and for which he laboured, no one has ever questioned, and no one ever will. And if, though possessed of solid, though perhaps not brilliant talent, he failed on this occasion " in finding his

hands," we are to seek an explanation of his failure simply in the circumstance that truths of principle,—such as those which establish the right and duty of every Government to educate its people, or which demonstrate the schoolmaster to possess a purely secular, not an ecclesiastical standing,—or yet truths of fact, such as, that for many years the national teaching of Scotland has not been religious, or that the better Scottish people will on no account or consideration sacrifice the secular education of their children to the dream of a spiritual pedagogy,—are truths which can neither be controverted nor set aside. He did, on one occasion during the course,-what he no doubt afterwards regretted,-raise against us the cry of infidelity,—a cry which, when employed respecting matters on which Christ or his apostles have not spoken, really means no more than that he who employs it, if truly a good man, is bilious, or has a bad stomach, or has lost the thread of his argument or the equanimity of his temper. Feeling somewhat annoyed, however, we wished to see Chalmers once more; but the matter had not escaped his quick eye, and his kind heart suggested the remedy. In the course of the day in which our views and reasonings were posted as infidel, we received the following note from Morningside:-

"Morningside, March 13, 1847.

" MY DEAR SIR,

"You are getting nobly on on education; not only groping your way, but making way, and that by a very sensible step in advance this day.

"On my own mind the truth evolves itself very gradually; and I am yet a far way from the landing-place. Kindest respects to Mrs Miller; and with earnest prayer for the comfort and happiness of both,

"I ever am, my dear Sir,

"Yours very truly,

" THOMAS CHALMERS.

" Hugh Miller, Esq."

In short, Thomas Chalmers, by his sympathy and his connivance, had become as great an infidel as ourselves; and we have submitted to our readers the evidence of the fact, fully certified under his own hand.\* There is a sort of perfection in everything; and perfection ence reached, deterioration usually begins. And when, in bandying the phrases *infidel* and *infidelity*,—like the feathered missiles in the game of battledore and shuttlecock,—they fell upon Chalmers, we

<sup>\*</sup> See fac simile, page 1.

think there was a droll felicity in the accident, which constitutes for it an irresistible claim of being the terminal one in the series. The climax reached its point of extremest elevation; for even should our infidel-dubbers do their best or worst now, it is not at all likely they will find out a second Chalmers to hit.

We concluded our course of educational articles; and though we afterwards saw the distinguished man to whom our eye so frequently turned, as, under God, the wise pilot of the Free Church, and were honoured by a communication from him, dictated to his secretary, we did not again touch on the subject of education. We were, however, gratified to learn, from men much in his confidence and company,—we hope we do not betray trust in referring to the Rev. Mr Tasker of the West Port as one of these,—that he regarded our entire course with a feeling of general approval akin to that to which he had given expression in his note. It further gratifies us to reflect, that our course had the effect of setting his eminently practical mind a-working on the whole subject, and led to the production of the inestimably valuable document, long and carefully pondered, which will do more to settle the question of national education in Scotland than all the many volumes which have been written regarding it. As in a well-known instance in Scottish story, it is the "dead Douglas" who is to "win the field."

But we lag in our narrative. That melancholy event took place which cast a shade of sadness over Christendom; and in a few weeks after, the posthumous document, kindly communicated to us by the family of the deceased, appeared in the columns of the Witness. We perused it with intense interest; and what we saw in the first perusal was, that Chalmers had gone far beyond us; and in the second, that, in laying down his first principles, he had looked at the subject, as was his nature, in a broader and more general aspect, and had unlocked the difficulty which it presented in a more practical and statesman-like manner. We had, indeed, considered in the abstract the right and duty of the civil magistrate to educate his people; but our main object being to ward off otherwise inevitable bankruptcy from a scheme of our Church, and having to deal with a sort of vicious Cameronianism, that would not accept of the magistrate's money, even though he gave the Bible and the Shorter Catechism along with it, we had merely contended that money given in connection with the Bible and Shorter Catechism is a very excellent thing, and especially so to men who cannot fulfil their obligations or pay their debts without it. But Chalmers had looked beyoud the difficulties of a scheme, to the emergencies of a nation.

At the request of many of our readers, we have reprinted his document in full, as it originally appeared.\* First, let it be remarked that, after briefly stating what he deemed the optimity of the question, he passes on to what he considered the only mode of settling it practically, in the present divided state of the Church and country. And in doing so, he lays down, as a preliminary step, the absolute right and duty of the Government to educate, altogether independently of the theological differences or divisions which may obtain among the people or in the Churches. "As there seems no reason," he says, " why, because of these unresolved differences, a public measure for the health of all,-for the recreation of all,-for the economic advancement of all,-should be held in abeyance, there seems as little reason why, because of these differences, a public measure for raising the general intelligence of all should be held in abeyance." Such is the principle which he enunciates regarding the party possessing the right to educate. Let the reader next mark in what terms he speaks of the party to be educated, or under whose immediate superintendence the education is to be conducted. Those who most widely misunderstand the Doctor's meaning, from the circumstance, perhaps, that their views are most essentially at variance with those which he entertained, seem to hold that this absolute right on the part of Government is somehow conditional on the parties to be educated, or to superintend the education, coming forward to them in -the character of Churches. They deem it necessary to the integrity of his meaning that Presbyterians should come forward as Presbyterians, Pusevites as Pusevites, Papists as Papists, and Socinians as Socinians; in which case, of course, all could be set right so far as the Free Church conscience was concerned in the matter, by taking the State's grant with the one hand, and holding out an indignant protest against its extension to the erroneous sects, in the other. But that Chalmers could have contemplated anything so monstrous as that Scotchmen should think of coming forward simply as Scotchmen, they cannot believe. He must have regarded the State's unconditional right to educate as conditional after all, and dependent on the form assumed by the party on which or through which it was to be exercised. Let



<sup>\*</sup> See Introduction.

the reader examine for himself, and see whether there exists in the document a single expression suited to favour such a view. Nothing can be plainer than the words "Parliament," "Government," "State," "Legislature," employed to designate the educating party on the one hand; and surely nothing plainer than the words " people," " men of all Churches and denominations," " families of the land," and " society at large," made use of in designating the party to be educated, or entrusted with the educational means or machinery, on the other. There is a well-grounded confidence expressed in the Christian and philanthropic zeal which obtain throughout society; but the only bodies ecclesiastical which we find specially named,—if, indeed, one of these can be regarded as at all ecclesiastical.-are the "Unitarians and the Catholics." It was with the broad question of national education, in its relation to two great parties placed in happy opposition as the "inner hall of legislation," and the "outer field of society," that we find Dr Chalmers And yet the document does contain palpable remainly dealing. ference to the Government scheme. There is one clause in which it urges the propriety of "leaving [the matter of religion] to the parties who had to do with the erection and management of the schools which [the rulers of the country] had been called on to assist." But the greater includes the less, and the much that is general in the paper is in no degree neutralized by the little in it that is particular. The Hon. Mr Fox Maule could perhaps throw some additional light on this matter. It was at his special desire, and in consequence of a conversation on the subject which he held with Chalmers, that the document was drawn up. The nature of the request could not, of course, alter whatever is absolutely present in what it was the means of producing; but it would be something to know whether what the statesman asked was a decision on a special educational scheme, or,-what any statesman might well desire to possess,—the judgment of so wise and great a man on the all-important subject of national education.\*

<sup>\*</sup> It will be found that the following valuable letters from Dr Guthrie and the Hon. Mr Fox Maule determine the meaning of Dr Chalmers on his own authority:—

<sup>2.</sup> Lauriston Lane, 5th March 1850.

MY DEAR MR MILLER,-When such conflicting statements were ad-

vanced as to the bearing of Dr Chalmers's celebrated paper on education, although I had no doubt in my own mind that the view you had taken of that valuable document was the correct one, and had that view confirmed by a conversation I had with his son-in-law, Mr M'Kenzie, who heard Dr Chalmers discuss the matter in London, and acted, indeed, as his amanuensis in writing that paper; yet I thought it were well also to see whether Mr Maule could throw any light on the subject. I wrote him with that object in view; and while we must regret that we are called to differ from some most eminent and excellent friends on this important question, it both comforts and confirms us to find another most important testimony, in the letter which I now send to you, in favour of our opinion, that Dr Chalmers, had God spared him to this day, would have lifted up his mighty voice to advocate the views in which we are agreed.

Into the fermenting mind of the public it is the duty of every one to cast in whatever may, by God's blessing, lead to a happy termination of this great question; and with this view I send you the letter which I have had the honour to receive from Mr Maule.—Believe, me yours ever,

THOMAS GUTHRIE.

Grosvenor Street, 4th March 1850.

MY DEAR DR GUTHRIE,—When you wrote me some time since upon the subject of the communication made to me by the late Dr Chalmers upon the all-important question of education, I could not take upon myself to say positively (though I had very little doubt in my mind), whether that document took its origin in a desire expressed by me to have Dr Chalmers's opinion on the general question of education, or merely upon the scheme laid down and pursued by the Committee of Privy Council. My impression has always been, that Dr Chalmers addressed himself to the question as a whole; and on looking over my papers a few days since, I find that impression quite confirmed by the following sentence, in a note in Dr Chalmers's handwriting, bearing date 21st May 1847:—"I hope that by to-morrow night I shall have prepared a few brief sentences on the subject of education."

None of us thought how inestimable these brief sentences were to become, forming, as they do, the last written evidence of the tone of his great mind on this subject.

Should you address yourself to this question, you are, in my opinion, fully justified in dealing with the memorandum as referring to general and national arrangements, and not to those which are essentially of a temporary and varying character.—Believe me, with great esteem, your's sincerely,

F. MAULE.



### CHAPTER SECOND.

Right and Duty of the Civil Magistrate to educate the People.—Founded on two distinct Principles, the one Economic, the other Judicial.—Right and Duty of the Parent.—Natural, not Ecclesiastical.—Examination of the purely Ecclesiastical claim.—The real Rights in the case those of the State, the Parent, and the Rate-payer.—The terms Parent and Rate-payer convertible into the one term Householder.

WHEREVER mind is employed, thought will be evolved; and in all questions of a practical character, truth, when honestly sought, is ultimately found. And so we deem it ? happy circumstance, that there should be more minds honestly engaged at the present time on the educational problem than at perhaps any former period. To the upright light will arise. The question cannot be too profoundly pondered, nor too carefully discussed; and at the urgent request of not a few of our better readers, we purpose examining it anew in a course of occasional articles, convinced that its crisis has at length come, just as the crisis of the Church question had in reality come when the late Dr M'Crie published his extraordinary pamphlet;\* and that it must depend on the part now taken by the Free Church in this matter, whether some ten years hence she is to possess any share, even the slightest, in the education of the country. We ask our readers severely to test all our statements, whether of principle or of fact, and to suffer nothing in the least to influence them which is not rational, or which is not true.

In the first place, then, we hold with Chalmers, that it is unquestionably the right and duty of the civil magistrate to educate his people, altogether independently of the religion which he himself holds, or of the religious differences which may unhappily obtain

<sup>\* &</sup>quot;What ought the General Assembly to do at the present Crisis?" (1833.)

among them. Even should there be as many sects in a country as there are families or individuals, the right and duty still remain. Religion, in such circumstances, can palpably form no part of a Government scheme of tuition; but there is nothing in the element of religious difference to furnish even a pretext for excluding those important secular branches which bear reference to the principles of trade, the qualities of matter, the relations of numbers, the properties of figured space, the philosophy of grammar, or the form and body which in various countries and ages literature and the belles lettres have assumed. And this right and duty of a Government to instruct, rest, we hold, on two distinct principles,—the one economic, the other judicial. Education adds immensely to the economic value of the subjects of a State. The professional and mercantile men who in this country live by their own exertions, and pay the annuity tax, and all the other direct taxes, are educated men; whereas its uneducated men do not pay the direct taxes, and, save in the article of intoxicating drink, very little of the indirect ones; and a large proportion of their number, so far from contributing to the national wealth, are positive burdens on the community. And on the class of facts to which this important fact belongs rests the economic right and duty of the civil magistrate to educate.

His judicial right and duty are founded on the circumstance, that the laws which he promulgates are written laws, and that what he writes for the guidance of the people, the people ought to be enabled to read,—seeing that to punish for the breach of a law, of the existence of which he who breaks it has been left in ignorance, is not man-law, but what Jeremy Bentham well designates dog-law, and altogether unjust. We are of course far from supposing that every British subject who can read is to peruse the vast library which the British Acts of themselves compose; but we hold that education forms the only direct means through which written law, as a regulator of conduct, can be known, and that, in consequence, in its practical breadth and average aspect, it is only educated men who know it, and only uneducated men who are ignorant of it. And hence the derivation of the magistrate's judicial right and duty. But on this part of our subject, with Free Churchmen for our readers, we need not surely insist. Our Church has homologated at least the general principle of the civil magistrate's right and duty, by becoming the recipient of his educational grant. If he has no right to give, she can have no right to receive. If he, instead of performing a duty, has perpetrated a wrong, she to all intents and purposes, being guilty of receipt, is a perpetrator in the crime. Nay, further, let it be remarked that, as indicated by the speeches of some of our abler and more influential men, there seems to exist a decided wish on the part of the Free Church, that the State, in its educational grants, should assume a purely secular character, and dispense with the certificate of religious training which it at present demands,—a certificate which, though anomalously required of sects of the most opposite tenets, constitutes notwithstanding, in this business of grants, the sole recognition of religion on the part of the Government. Now this, if a fact at all, is essentially a noticeable and pregnant one, and shows how much opposite parties are in reality at one on a principle regarding which they at least seem to dispute.

The right and duty of the civil magistrate thus established, let us next consider another main element in the question,—the right and duty of the parent. It is, we assert, imperative on every parent in Scotland and elsewhere to educate his children; and on the principle that he is a joint contributor with the Government to the support of every national teacher,—the Government giving salary and the parent fees,—we assert further, that should the Government give its salary "exclusively as the expression of its value for a good secular education," he may, notwithstanding, demand that his fees should be received as the representative of his value for a good religious education. Whether his principles be those of the Voluntary or of the Establishment-man, the same schoolmaster who is a secular teacher in relation to the Government, may be a religious teacher in relation to him. For unless the State positively forbid its schoolmaster to communicate religious instruction, he exists to the parent, in virtue of the fees given and received, in exactly the circumstances of the teacher of any adventure school.

Let us further remark, that the rights of the parent in the matter of education are not ecclesiastical, but natural rights. The writer of this article is one of the parents of Scotland; and, simply as such, he claims for himself the right of choosing his children's teacher on his own responsibility, and of determining what his children are to be taught. The Rev. Dr Thomas Guthrie is his minister; and he also is one of the parents of Scotland, and enjoys, as

such, a right identical in all respects with that of his parishioner and hearer. But it is only an identical and co-equal right. Should the writer send his boy to a Socialist or Popish school, to be taught either gross superstition or gross infidelity, the minister would have a right to interfere, and, if entreaty and remonstrance failed, to bring him to discipline for so palpable a breach of his baptismal engagement. If, on the other hand, it was the minister who had sent his boy to the Socialist or Popish school, the parishioner would have a right to interfere, and, were entreaty and remonstrance disregarded, to bring him to discipline. Minister and parishioner stand, we repeat, in this matter, on exactly the same level. Nor have ten, twenty, a hundred, a thousand, twenty thousand, or a hundred thousand lay parents, or yet ten, twenty, a hundred, or a thousand clerical parents, whether existing as a congregation or hundreds of congregations on the one hand, or as a Presbytery, Synod, or General Assembly on the other, rights in this matter that in the least differ in their nature from the rights possessed by the single clergyman Dr Guthrie, or by the single layman the Editor of the Witness. The sole right which exists in the case,—that of the parent,—is a natural right, not an ecclesiastical one; and the sole modification which it can receive from the superadded element of Church-membership is simply that modification to which we refer as founded on the religious duty of both member and minister, in its relation to ecclesiastical law and the baptismal vow.

Nor, be it observed, does this our recognition, in our character as a church member, of ecclesiastical rule and authority, give our minister any true grounds for urging that it is our bounden duty, in virtue of our parental engagements, and from the existence of such general texts as the often-quoted one, "train up a child," &c., to send our children to some school in which religion is expressly taught. Far less does it give him a right to demand any such thing. We are Free Church in our principles; and the grand distinctive principle for which, during the protracted Church controversy, we never ceased to contend, was simply the right of choosing our own religious teacher, on the strength of our own convictions, and on our own exclusive responsibility. We laughed to scorn the idea that the three items of Dr George Cook's ceaseless iterations,—life, literature, and doctrine,—formed the full tale of ministerial qualification;—there was yet a fourth item, infinitely more important than all

the others put together, viz. godliness, or religion proper, or, in yet other words, the regeneration of the whole man by the Spirit of God. And on this last item we held that it was the right and duty of the people who chose for themselves, and for their children, a religious teacher, and of none others, clerical or lay, solemnly to decide. And while we still hold by this sacred principle on the one hand, we see clearly, on the other, that the sole qualifications of our Free Church teachers, as prepared in our Normal Schools, correspond to but Dr Cook's three items; nay, that instead of exceeding, they fall greatly short of these. The certificate of character which the young candidates bring to the institution answers but lamely to the item "life;" the amount of secular instruction imparted to them within its walls answers but inadequately to the item "literature;" while the modicum of theological training received,-most certainly not equal to a four years' course of theology at a Divinity Hall,answers but indifferently to the crowning item of the three,-"doc-That paramount item,—conversion on the part of the teacher to God,-is still unaccounted for; and we contend that, respecting that item, the parent, and the parent only, has a right to decide, all-difficult and doubtful as the decision may be; for be it remembered, that there exist no such data on which to arrive at a judgment in cases of this nature, as exist in the choosing of a mi-And though we would deem it eminently right and proper that our child should read his daily Scripture lesson to some respectable schoolmaster, a believer in the Divine authority of revelation, and should repeat to him his weekly tale of questions from the National Catechism, yet to the extempore religious teaching of no merely respectable schoolmaster would we subject our child's heart and For we hold that the religious lessons of the unregenerate lack regenerating life; and that whatever in this all-important department does not intenerate and soften, rarely fails to harden and to sear. Religious preachments from a secular heart are the droppings of a petrifying spring, which convert all that they fall Further, we hold that a mistake regarding the upon into stone. character of a schoolmaster authorized to teach religion extempore might be greatly more serious, and might involve an immensely deeper responsibility, than a similar mistake regarding a minister. The minister preaches to grown men,—a large proportion of them members of the Church,-not a few of them office-bearers in its service, and competent, in consequence, to judge respecting both the doctrine which he exhibits and the mode of its exhibition; but it is children, immature of judgment, and extremely limited in their knowledge, whom the religion-teaching schoolmaster has to address. Nay, more,—in choosing a minister, we may mistake the character of the man; but there can be no mistake made regarding the character of the office, seeing that it is an office appointed by God himself; whereas in choosing a religion-teaching schoolmaster, we may mistake the character of both the man and the office too. We are responsible in the one case for only the man; we are responsible in the other for both the man and the office.

We have yet another objection to any authoritative interference on the part of ecclesiastical courts with the natural rights and enjoined duties of the parent in the matter of education. Even though we fully recognised some conscientious teacher as himself in possession of the Divine life, we might regard him as very unfitted, from some natural harshness of temper, or some coldness of heart, or some infirmity of judgment, for being a missionary of religion to the children under his care. At one period early in life we spent many a leisure hour in drawing up a gossiping little history of our native town, and found, in tracing out the memorabilia of its parish school, that the Rev. John Russell, afterwards of Kilmarnock and Stirling, and somewhat famous in Scottish literature as one of the clerical antagonists of Burns, had taught in it for twelve years, and that several of his pupils (now long since departed) still lived. We sought them out one by one, and succeeded in rescuing several curious passages in his history, and in finding that, though not one among them doubted the sincerity of his religion, nor yet his conscientiousness as a schoolmaster, they all equally regarded him as a harsh-tempered, irascible man, who succeeded in inspiring all his pupils with fear, but not one of them with love. Now, to no such type of schoolmaster,-however strong our conviction of his personal piety,would we intrust the religious teaching of our child. tated to place our boy under his pedagogical rule and superintendence, we would address him thus: Lacking time, and mayhap ability, ourselves to instruct our son, we entrust him to you, and this simply on the same division-of-labour principle on which we give the making of our shoes to a shoemaker, and the making of our clothes to a tailor. And in order that you may not lack the

power necessary to the accomplishment of your task,-for we hold that "folly is bound up in the heart of a child,"—we make over to you our authority to admonish and correct. But though we can put into your hands the parental rod,—with an advice, however, to use it discreetly and with temper,-there are things which we cannot communicate to you. We cannot make over to you our child's affection for us, nor yet our affection for our child; -with these joys "a stranger intermeddleth not." And as religious teaching without love, and conducted under the exclusive influence of fear, may and must be barren,-nay, worse than barren,-we ask you to leave this part of our duty as a parent entirely to ourselves. duty it is, and to you we delegate no part of it; and this, not because we deem it unimportant, but because we deem it important in the highest degree, and are solicitous that no unkindly element should mar it in its effects. Now, where, we ask, is the ecclesiastical office-bearer who, in his official character, or in any character or capacity whatever, has a right authoritatively to challenge our rejection, on our own parental responsibility, of the religious teaching of even a converted schoolmaster, on purely reasonable grounds such as these? Or where is the ecclesiastical office-bearer who has an authoritative right to challenge our yet weightier Free Church objection to the religious teaching of a schoolmaster whom we cannot avoid regarding as an unregenerate man, or whom we at least do not know to be a regenerate one? Or yet further, where is the ecclesiastical office-bearer who has a right authoritatively to bear down or set aside our purely Protestant caveat against a teacher of religion who, in his professional capacity, has no place or standing in the Word of God? The right and duty of the civil magistrate in all circumstances to educate his people, and of parents to choose their children's teacher, and to determine what they are to be taught, we are compelled to recognise; and there seems to be a harmony between the two rights,—the parental and the magisterial, with the salary of the one and the fees of the other, -suited, we think, to unlock many a difficulty; but the authoritative standing, in this question, of the ecclesiastic, as such, we have hitherto failed to see. The parent, as a Church member or minister, is amenable to discipline; but his natural rights in the matter are simply those of the parent, and his political rights simply those of the subject and the rate-payer.

And in this educational question certain political rights are involved. In the present state of things the parish schoolmasters of the kingdom are chosen by the parish ministers and parish heritors; -the two elements involved are the ecclesiastical and the political. But while we see the parish minister as but the mere idle image of a state of things passed away for ever, and possessed in his ministerial capacity of merely a statutory right, which, though it exists today, may be justly swept away to-morrow, we recognise the heritor as possessed of a real right; and what we challenge is merely its engrossing extent, not its nature. We regard it as just in kind, but exhorbitant in degree; and on the simple principle that the money of the State is the money of the people, and that the people have a right to determine that it be not misapplied or misdirected, we would, with certain limitations, extend to the rate-payers as a body the privileges, in this educational department, now exclusively exercised by the heritors. In that educational franchise which we would fain see extended to the Scottish people, we recognise two great elements, and but two only,-the natural, or that of the parent, and the political, or that of the rate-payer. These form the two opposite sides of the pyramid; and, though diverse in their nature, let the reader mark how nicely for all practical purposes they converge into the point, householder. The householders of Scotland include all the rate-payers of Scotland. The householders of Scotland include also all the parents of Scotland. We would therefore fix on the householders of a parish as the class in whom the right of nominating the parish schoolmaster should be vested. same principle of high expediency on which we exclude householders of a certain standing from exercising the political franchise in the election of a member of Parliament, would we exclude certain other householders, of, however, a much lower standing, from voting in the election of a parish schoolmaster. We are not prepared to be Chartists in either department,—the educational or the political; and this simply on the ground that Chartism in either would be prejudicial to the general good. On this part of the subject, however, we shall enter at full length in our next.

Meanwhile we again urge our readers carefully to examine for themselves all our statements and propositions,—to take nothing on trust,—to set no store by any man's ipse dixit, be he editor or elder, minister or layman. In this question, as in a thousand others, "truth lies at the bottom of the well;" and if she be not now found and consulted, to the exclusion of every prejudice, and the disregard of every petty little interest and sinister motive, it will be ill ten years hence with the Free Church of Scotland in her character as an educator. Her safety rests, in the present crisis, in the just and the true, and in the just and the true only.

## CHAPTER THIRD.

Parties to whom the Educational Franchise might be safely extended.—House Proprietors, House Tenants of a certain standing, Farmers, Crofters.—Scheme of an Educational Faculty.—Effects of the desired Extension.—It would restore the National Schools to the People of the Nation.

It is the right and duty of every Government to educate its people, whatever the kinds or varieties of religion which may obtain among them; -it is the right and duty of every parent to select, on his own responsibility, his children's teacher, and to determine what his children are to be taught; -it is the right and duty of every member of the commonwealth to see that the commonwealth's money, devoted to educational purposes, he not squandered on incompetent men, and, in virtue of his contributions as a rate-payer, to possess a voice with the parents of a country in the selection of its salaried school-There exist on the one hand, the right and duty of the masters. State,—there exist on the other, the rights and duties of the parents and rate-payers; and we find both parents and rate-payers presenting themselves in the aggregate, and for all practical purposes in this matter, as a single class, viz. the householders of the kingdom. But as, in dealing with these in purely political questions, we exclude a certain portion of them from the exercise of the political franchise, and that simply because, as classes, they are uninformed or dangerous, and might employ power, if they possessed it, to the public prejudice, so would we exclude a certain proportion of them, on similar grounds, from the educational franchise. In selecting, however, the safe classes of householders, we would employ tests somewhat dissimilar in their character from those to which the Reform Act extends its exclusive sanction, and establish a somewhat different order of qualifications from those which it erects.

In the first place, we would fain extend the educational franchise

to all those householders of Scotland who inhabit houses of their own, however humble in kind, or however low the valuation of their rental. We know not a safer or more solid, or, in the main, more intelligent class, than those working men of the country who, with the savings of half a lifetime, build or purchase a dwelling for themselves, and then sit down rent-free for the rest of their lives,each "the monarch of a shed." With these men we are intimately acquainted, for we have lived and laboured among them; and very rarely have we failed to find the thatched domicile, of mayhap two little rooms and a closet, with a patch of garden-ground behind, of which some hard-handed country mechanic or labourer had, through his own exertions, become the proud possessor, forming a higher certificate of character than masters the most conscientious and discerning could bestow upon their employés, or even Churches themselves upon their members. Nor is this house-owning qualification much less valuable when it has been derived by inheritance, -not wrought for; seeing that the man who retains his little patrimony unsquandered must be at least a steady, industrious man, the slave of no expensive or disreputable vice. Let us remark, however, that we would not attach the educational franchise to property as such: the proprietor of the house, whether a small house or a large one, would require to be the bona fide inhabitant of the dwelling which he occupied, for at least a considerable portion of every year. The second class to which we would fain see the educational franchise extended are all those householders of the kingdom who tenant houses of five pounds annual rent and upwards, who settle with their landlords not oftener than twice every twelvemonth, and who are at least a year entered on possession. By fixing the qualification thus high, and rejecting the monthly or weekly rent-payer, the country would get rid of at least nineteen-twentieths of the dangerous classes, -the agricultural labourers, who wander about from parish to parish, some six or eight months in one locality, and some ten or twelve in another,-the ignorant immigrant Irish, who tenant the poorer hovels of so many of our western-coast parishes,-and last, not least, all the migratory population of our larger towns, who rarely reside half a year in the same dwelling, and who, though they may in some instances pay at more than the rate of the yearly five pounds, pay it weekly, or by the fortnight or month. We regret, however, that there is a really worthy class which such a qualification would

exclude,-ploughmen, labourers, and country mechanics, who reside permanently in humble cottages, the property of the owner of the soil, and who, though their course through life lies on the bleak edge of poverty, are God-fearing, worthy men, at least morally qualified to give, in the election of a teacher, an honest and not unintelligent voice. And yet, hitherto at least, we have failed to see any principle which a British statesman would recognise as legitimate, on which this class could be included in the educational franchise, and their dangerous neighbours of the same political status kept out. There is yet a third very important class whom we would fain see in possession of the educational franchise,—those householders of Scotland who till the soil as tenants, whether with or without leases, or whether the annual rent which they pay amounts to three or to three thousand pounds. The tillers of the soil are a fixed class, greatly more permanent, even where there exists no lease, than the mere tenant householders; and they include, especially in the Highlands of Scotland, and the poorer districts of the low country, a large proportion of the country's parentage. They are in the main, too, an eminently safe class, and not less so where the farms are small and the dwellings upon them mere cottages,to which, save for the surrounding croft or farm, no franchise could attach,—than where they live in elegant houses, and are the lessees of hundreds of acres. And such are the three great classes to which, as composing the solid body of the Scottish nation,—to the exclusion of little more than the mere rags that hang loosely on its vestments,-would we extend, did we possess the power, the educational franchise.

In order, however, to render a franchise thus liberally restricted more safe and salutary still, we would demand not only certain qualifications on the part of the parents and rate-payers of the country, without which they could not be permitted to vote, but also certain other qualifications on the part of the country's school-masters, without which they could not be voted for. We would thus impart to the scheme such a twofold aspect of security as that for which in a purely ecclesiastical matter we contended, when we urged that none but Church members should be permitted to choose their own ministers, and that none but ministers pronounced duly qualified in life, literature, and doctrine, by a competent ecclesiastical Court, should they be permitted to choose. There ought to

exist a teaching Faculty as certainly as there exists a medicul or legal Faculty, or as there exists in the Church what is essentially a preacher-licensing Faculty. The membership of a Church are unfitted in their aggregate character to judge respecting at least the literature of the young licentiate whom, in their own and their children's behalf, they call to the pastoral charge;—the people of a district, however shrewd and solid, are equally unqualified to determine whether the young practitioner of medicine or of law who settles among them is competently acquainted with his profession, and so a fit person to be entrusted with the care of their health or the protection of their property. And hence the necessity which exists in all these cases for testing, licensing, diploma-giving Courts or Boards, composed of men qualified to decide regarding those special points of ability or acquirement which the people, as such, cannot try for themselves. In no case, however, are courts of this nature more imperatively required than in the case of the schoolmaster. Neither the amount of literature which he possesses, nor yet his mastery over the most approved modes of communicating it, can be tested by the people, who, as parents and rate-payers, possess the exclusive right to make choice of him for their parish or district school; and hence the necessity that what they cannot do for themselves should be previously done for them by some competent Court or Board, and that no teacher who did not possess a license or diploma should be eligible to at least an endowed seminary supported by the public money. With, of course, the qualifications of the mere adventure-teacher, whether supported by Churches or individuals, we would permit no Board to interfere. As to the composition of the Board itself, that, we hold, might be determined on very simple principles. Let the College-bred teachers of Scotland. associated with its University Professors, select for themselves, out of their own number, a Dean or Chairman, and a Court or Committee, legally qualified by act of Parliament stringently to try all teachers who may present themselves before them, in order to be rendered eligible for a national school, and to grant them licenses or diplomas, legally representative of professional qualification. Whether a teacher, on his election by the people, might not be a second time tried, especially on behalf of the State and the rate-payers, by a Government Inspectorship, and thus a check on the Board be instituted, we are not at present called on to determine; but on this

we are clear, that the certificate of no Normal School, in behalt of its own pupils, ought to be received otherwise than as a mere makeweight in the general item of professional character; seeing that any such document would be as much a certificate of the Normal School's own ability in rearing efficient teachers, as of the pedagogical skill of the teachers which it reared. The vitiating element of self-interest would scarce fail to induce, ultimately at least, a suspicious habit of self-recommendation.

Such, then, in this matter, is our full tale of qualification, pedagogical and popular, of the educators of the country on the one hand, and of the educational franchise-holders of the country on the And now we request the reader to mark one mighty result of the arrangement, which no other yet set in opposition to it could possibly produce. There are in Scotland about one thousand one hundred national schools, supported by national resources; and, of consequence, though fallen into the hands of a mere sect, which in some localities does not include a tithe of the population, they of right belong to the Scottish people. And these schools of the people that extension of the educational franchise which we desiderate would not fail to restore to the people. It would put them once more in possession of what was their own property de facto at the Revolution (for at that period, when, with a few inconsiderable exceptions, they were all of one creed, the ministry of the Established Church virtually represented them), and of what has been de jure their property ever But by the ministry of no one Church can the people be re-The long rule of Moderatism,—the consequent formation of the Secession and Relief Churches,—the growth of Independency and Episcopacy,-and, last but not least in the series, the Disruption, and the instantaneous creation of the Free Church, have put an end to that state of things for ever. The time has, in the course of Providence, fairly come, when the people must be permitted in this matter to represent themselves; and there is one thing sure,—the struggle may be protracted, but the issue is certain. Important, however, as are our parish schools, and rich in associations so intimately linked to the intellectual glory of the nation, that, were they but mere relics of the past, the custodiership of them might well be most desirable to the Scottish people, they represent but a small part of the stake involved in the present all-engrossing movement. It seeks also to provide from the coffers of the State,- on a broad basis of popular representation, and with the reservation of a right on the part of the people to supplement whatever instruction the State may not or cannot supply,—that fearful educational destitution of the nation which is sinking its tens and hundreds of thousands into abject pauperism and barbarous ignorance, and which neither Churches nor Societies can of themselves supply. It is the first hopeful movement of the age; for our own Free Church Educational movement, though perhaps second in point of importance, only serves irrefragably to demonstrate its necessity.

It is, we repeat, to the people of Scotland, and not to any one of the Churches of Scotland, that our scheme of a widely-based and truly popular franchise would restore the Scottish schools. George Combe is, however, quite in the right in holding that religion is too intimately associated with the educational question, and too decidedly a force in the country, to be excluded from the national seminaries, "unless, indeed, Government do something more than merely omit the religious element."\* All is lost, Mr Combe justly infers, on the non-religious side of the question, if the introduction of the Bible and Shorter Catechism be not prohibited by act of Parliament; for, if not stringently prohibited, what Parliament merely omits doing, a Bible and Catechism loving people will to a certainty do; and the conscience of the Phrenologist and his followers will not fail to be outraged by the spectacle of Bible classes in the national schools, and of State schoolmasters instilling into the youthful mind, by means of the Shorter Catechism, the doctrine of original

<sup>\* &</sup>quot;The Sixth Resolution [of the Educational Manifesto], in which the opinion of Dr Chalmers is quoted, that Government [should] abstain from introducing the element of religion at all into their part of the Scheme, must, as here introduced, be presumed to mean, that in the act of the Legislature which shall carry the views of the Resolutionists into practical effect, nothing shall be said about religious instruction; but that power shall be given to the heads of families to manage the schools, and prescribe the subjects to be taught, according to their own convictions of what is sound in religious and useful in secular instruction. But this would leave the religious rights of the minority completely unprotected. Government must do something more than omit the religious element;—it must limit the power of the majority to introduce this element into their schools, to the injury of the minority."—Letter of Mr George Combe on the Educational Movement.

sin and the work of the Spirit. Nay, more; as it is not in the power of mere acts of the legislature to eradicate from the hearts of a people those feelings of partiality, based on deep religious conviction and the associations of ages, with which it is natural to regard a co-religionist, more especially in the case of the teacher to whom one's children is to read their daily chapter and repeat their weekly tale of questions, denomination must and will continue to exert its powerful influence in the election of national schoolmasters popularly chosen. And as there are certain extensive districts in Scotland in which some one Church is the stronger, and other certain districts in which some other Church is the stronger, there are whole shires and provinces in which, if selected on the popular scheme, the national teachers would be found well nigh all of one religious denomination. From John O'Groat's to Beauly, for instance, they would be all, or almost all, Free Churchmen; for in that extensive district almost all the people are Free Church. the Scottish Highlands generally, nearly the same result would be produced, from, of course, the existence of a similar constituency. In Inverness, and onwards along the sea-coast to Aberdeen, Montrose, St Andrew's, and the Frith of Forth, the element of old dissent would be influentially felt; the great parties among the people would be three,-Establishment, Free Church, and Voluntary; and which ever two of them united would succeed in defeating the And such unions, no doubt, frequently would take place. The Voluntaries and Free Churchmen would often unite for the carrying of a man; and occasionally, no doubt, the Free Church and the Establishment, for the carrying of a principle,—that principle of religious teaching, on which, in the coming struggle, the State Church will be necessitated to take her stand. To the south of the Frith of Forth on to Berwick, and along the western coast from Dumbarton to the Solway, there would be localities parcelled out into large farms, in which the Establishment would prevail; and of course, wherever it can reckon up a majority of the more solid people, it is but right and proper that the Establishment should prevail; but who can doubt, that even in these districts, the national teaching would be immensely heightened by a scheme which gave to parents and rate-payers the selection of their teachers, and restricted their choice to intelligent and qualified men? Wherever there is liberty, there will be discussion and difference: and the election of a schoolmaster would not be managed quite as quietly under the anticipated state of things, with the whole people of a parish for his constituency, as in the present, by a minister and factor over a social glass. But the objection taken by anticipation to popular heats and contendings in such cases is as old as the first stirrings of a free spirit among the people, and the first struggles of despotism to bind them down. We ourselves have heard it twice urged on the unpopular side; -- once when the rotten burghs were nodding to their fall, and once when an unrestricted patronage was imperilled by the encroachments of the There will, and must be, difference; and difference, too,— Scotland being what it is, -in which the religious element will not fail to mingle; but not the less completely on that account will the scheme restore the Scottish schools to the Scottish people, as represented by the majority, and to the membership of the Free Church, in the de facto statistical sense and proportion in which the Free Church is national. It will not restore them to us in the theoretic sense; but then there are at least three other true original Churches of Scotland, which in that respect will be greatly worse off than ourselves,-the true national Cameronian Church, the true national Episcopalian Church, and a true compact little Church of the whole nation, that, in the form of one very excellent minister, labours in the east.

Meanwhile, we would fain say to our country folk and readers of the north of Scotland, You, of all the Free Churchmen of the kingdom, have an especial stake in this matter. Examine for yourselves, -trust to your own good sense, -exercise as Protestants your right of private judgment,—and see whether, as Christian men, and good Scotchmen, you may not fairly employ the political influence given you by God and your country, in possessing yourselves of the parish schools. There will be deep points mooted in this controversy, which neither you nor we will ever be in the least able to un-You will no doubt be told of a theocratic theory of the British Government, perfectly compatible, somehow, with the receipt of educational grants from which all recognition of the religious element on the part of the State is, at the express request of the Church, to be thoroughly discharged, but not at all compatible with the receipt of an educational endowment of exactly the same character, from which the same State-recognition of the same religious element is to be discharged in the same degree. You will, we say, not

be able to understand this. The late Dr Thomas Chalmers and the late Rev. Mr Stewart of Cromarty could not understand it: we question much whether Dr William Cunningham understands it; and we are quite sure that Dr Guthrie and Dr Begg do not. And you, who are poor simple laymen, will never be able to understand it at all. But you are all able to understand that the parish schools of your respective districts, now lying empty and useless, belong of right to you; and that it would be a very excellent thing to have that right restored to you, both on your own behalf and on that of your children.

## CHAPTER FOURTH.

Objections urged by the Free Church Presbytery of Glasgow against the Educational Movement.—Equally suited to bear against the Scheme of Educational Grants.—Great Superiority of Territorial over Denominational Endowment.—The Scottish People sound as a whole, but some of the Scottish Sects very unsound.—State of the Free Church Educational Scheme.

"Whereas attempts are now being made to reform the parish schools of Scotland, on the principle of altogether excluding religion from national recognition as an element in the national system of education, and leaving it solely to private parties to determine in each locality whether any or what religious instruction will be introduced into the parochial schools,—it is humbly overtured to the venerable the General Assembly of the Free Church of Scotland, to declare that this Church can be no party to any plan of education based on the negation of religion in the general, or of the national faith in particular," &c.

Such is the gist of that "Overture on Education" which was carried some three weeks ago by a majority of the Free Church Presbytery of Glasgow. It has the merit of being a clear enunciation of meaning; of being also at least as well fitted to express the views of the Established as of the Free Church Courts in Glasgow and elsewhere, and a great deal better suited to serve as a cloak to their policy; and, farther, by a very slight adaptation, it could be made to bear as directly against State grants given for educational purposes, if dissociated from the religious certificate, as against State endowments given for the same purpose, when dissociated from statutory religious requirement. It is the religious certificate,—
—most anomalously demanded of denominations diametrically opposed to each other in their beliefs, and subversive of each other in their teachings,—that constitutes in the affair of educational grants

the recognition of religion on the part of the State. Educational grants dissociated from the religious certificate are educational grants dissociated from the State recognition of religion. The fact that the certificates demanded should be of so anomalous a character, is simply a reflection of the all-important fact that the British people are broken up into antagonistic Churches and hostile denominations, and that the British Government is representative. And that men such as those members and office-bearers of our Church who hold the middle position between that occupied by Mr Gibson of Glasgow on the one hand, and Dr Begg of Edinburgh on the other, should see no other way of availing themselves of the educational grants, with a good conscience, than by getting rid of the religious recognition, only serves to show that they are quite as sensible as their opponents in the liberal section, of the enormous difficulty of the case, and can bethink themselves of no better mode of unlocking For it will not be contended, that if, in the matter of grants, there is to be no recognition of religion on the part of the State, the want of it could be more adequately supplied by sects, as such, denominationally divided, than by the people of Scotland, as such, territorially divided; seeing that sects, as such, include Papists, Puseyites, Socinians, and Seceders, - Muggletonians, Juggletonians, New Jerusalemites, and United Presbyterians,-Free-thinking Christians, Free-Willers, and Free Churchmen. Nor can we see either the wisdom or the advantage of any scheme of Government inquiry into the educational destitution of a locality, that, instead of supplying the want which it found, would merely placard the place by a sort of feuing ticket,-destined, we are afraid, in many instances, to be sadly weather-bleached,—which would intimate to the sects in general, that were any one of them to come forward and enact the part of school-builder and pedagogue, the State would undertake for a portion of the expenses. We suppose the advertisement on the ticket would run somewhat as follows:-- "WANTED BY THE Go-VERNMENT, A CHURCH TO ERECT A SCHOOL. TERMS LIBERAL, AND NO CERTIFICATE OF RELIGIOUS TEACHING DEMANDED. Papists, Puseyites, and Socinians, perfectly eligible."\*

<sup>\*</sup> The following portion of a motion on the educational question, announced in the Edinburgh Presbytery of the Free Church, on the 6th of February last, is specially referred to in this paragraph:—

Leaving, however, to profounder intellects than our own the adjustment of the nice principles involved in this matter, let us advert to what we deem the practical advantages of a territorial scheme of educational endorements, over a denominational scheme of educational grants. At present, all or any of the sects may come forward as such, whatever their character or teaching, and, on fulfilling certain conditions, receive assistance from the Government in the form of an educational grant; whereas, by the scheme which we would fain see set in its place, it would be only the more solid people of districts-let us suppose parishes-that would be qualified to come forward to choose for themselves their parochial, State-endowed teachers. And at least one of the advantages of this scheme over the other must be surely obvious and plain. Denominationally, there is much unsoundness in Scotland; territorially, there is very little. There exist unhappily differences among our Scottish Presbyterians; but not the less on that account has Presbyterianism, in its three great

<sup>&</sup>quot;That the successful working of the present Government plan would be greatly promoted by the following amendments:—

<sup>&</sup>quot;1st, The entire omission in all cases (except perhaps the case of the Established Church) of the certificate regarding religious instruction, and the recognition of all bodies, whether churches or private parties and associations, as equally entitled to receive aid.

<sup>&</sup>quot;2d, The adoption of a rule in proportioning Government grants to local efforts more flexible, and admitting of far more liberal aid in destitute localities, as compared with those which are in a better condition.

<sup>&</sup>quot;3d, The institution, on the part of Government, of an inquiry into the destitution confessedly existing in large towns, populous neighbourhoods, and remote districts, with a view of marking out places where elementary schools are particularly needed; and the holding out of special encouragement to whatever parties may come forward as willing to plant such schools.

<sup>&</sup>quot;That the preceding suggestions, if adopted, would go far to render the present Government plan unobjectionable in principle, and also to fit it in practice for ascertaining the educational wants of the country; but that a much more liberal expenditure of the public money would seem to be indispensable, as well as a less stringent application, upon adequate cause shown, of the rules by which the expenditure is regulated."

In bringing the motion forward in the following meeting of Presbytery, the clause recommending the "entire omission in all cases of the certificate regarding religious instruction" was suffered to drop.

divisions,—Voluntary, Establishment, and Free Church,—possessed itself of the land in all its length and breadth. The only other form . of religion that has a territorial existence in Scotland at all is Popery; and Popery holds merely a few darkened districts of the outer Hebrides and of the Highlands. It would fail, out of the one thousand one hundred parish schools of the country, to carry half a dozen; and no other form of religious error would succeed in carrying so much as one parish school. There is no Socinian district in Scotland; old Scotch Episcopacy has not its single parish; and high Puseyism has not its half, or quarter, or even tithe of a parish. That Church of Scotland which Knox founded, with its offshoots the Secession and Relief bodies, has not laboured in vain; and, through the blessing of God on these labours, Scotland, as represented by its territorial majorities, is by far the soundest and most orthodox country in the world. A wise and patriotic man,-at once a good Scot and a judicious Churchman,-would, we think, hesitate long ere he flung away so solid an advantage, won to us by the labours, the contendings, the sufferings, of reformers, confessors, martyrs, and ministers of the truth, from the days of Melville and of Henderson, down to those of the Erskines and of Chalmers. He would at least not fail to ask himself whether that to which what was so unequivocally substance was to be sacrificed, was in itself substance or shadow.

Let us next remark, that the Scottish national schools, while they thus could not fail to be essentially sound on the territorial scheme. just because Scotland is itself essentially sound as a nation, -might, and would in very many instances, be essentially unsound on a denominational one. There is no form of religious error which may not, in the present state of things, have, as we have said, its schools supported in part by a Government grant, and which may not have its pupil-teachers trained up to disseminate deadly error at the public expense among the youthhead of the future. Edinburgh, for instance, has its one Popish street,—the Cowgate; but it has no Popish parish: it has got very little Popery in George's Square and its neighbourhood,-very little at the Bristo Port,-very little in Broughton Street; and yet in all these localities, territorially Protestant, Papists have got their religion-teaching schools, in which pupil-teachers, paid by the State, are in the course of being duly qualified for carrying on the work of perversion and proselytism.

St Patrick's school, in which, as our readers were so lately shown, · boys may spend four years without acquiring even the simple accomplishment of reading, has no fewer than five of these embryo perverters supported by the Government. Puseyism has, in the same way, no territorial standing on the northern shores of the Frith of Forth; and yet at least one Free Church minister, located in one of the towns which stud that coast, could tell of a well-equipped Puseyite school in his immediate neighbourhood, supported in part by the Government grant, that, by the superiority of the secular education which it supplies, is drawing away Presbyterian, nay, even Free Church children, from the other schools of the locality. the territorial principle, we repeat, schools such as these, which rest on the denominational basis alone, could not possibly receive the support and countenance of the Legislature. And let the reader remark, that should the Free Church succeed in getting rid of the anomalous religious certificate, and yet continue to hold by the denominational basis, something worse than mere denomination would scarce fail to step in. The Combeite might then freely come forward to teach at the public expense, that no other soul of man has yet been ascertained to exist than the human brain, and no other superintending Providence than the blind laws of insensate matter. Nay, even Socialism, just a little disguised, might begin to build and teach for the benefit of the young, secure of being backed and assisted in its work by the civil magistrate. Further, should the grant scheme be rendered more flexible, i. e. extended to a lower grade of qualification, and thus the public purse be applied to the maintenance and perpetuation of a hedge-school system of education,-or should it be rendered more liberal, i. e. should the Government be induced to do proportionally more, and the schoolbuilders be required to do proportionally less,—superstition and infidelity would, in the carrying out of their schemes of perversion, have, in consequence, just all the less to sacrifice and to acquire. According to the present arrangement, a schoolmaster must realize, from salary and fees united, the sum of forty-five annual pounds, and be, besides, furnished with a free house, ere he can receive from the Government a grant on its lowest scale, viz. fifteen pounds;\*



<sup>\*</sup> Such are the proportions laid down in the official document for Scotland of the Committee of her Majesty's Privy Council on Education. We

and whatever judgment may be formed of the proportion in which the State contributes, there can be no question that the general ar-Sermonizing dominies could be had, no rangement is a wise one. doubt, at any price; and there can be as little doubt that, at any price, would the great bulk of them turn out to be "doons hard bargains;" but it is wholly impossible that a country should have respectable and efficient teachers under from sixty to eighty pounds a-year. The thing, we repeat, is wholly impossible; and the State, in acting, as in this arrangement, on the conviction, does but its duty to its people. The some sixty or seventy pounds, however, would be as certainly realized as under the present arrangement, were it Government that contributed the forty-five pounds, and the denomination or society the fifteen and the free house; and this, of course, would be eminently liberal. But what would be the effects of so happy a change? It might in some degree relieve the Free Church Scheme from financial difficulty; but would it do nothing more? There are Pusevite ladies in Scotland, high in rank and influence, and possessed of much wealth and great zeal, who are already building their schools, in the hope of unprotestantizing their poor lapsed country, spiritually ruined by the Reformation. The liberality that might in part enable the Free Church Education Committee to discharge its obligations at the rate of twenty shillings per pound, would be a wonderful God-send to them; seeing that they would have little else to do, under a scheme so liberal, than simply to erect school-houses on the wide-spread domains of their husbands or fathers, and immediately commence perverting the children of the nation at the national cost. It would be no less advantageous to the Society of the Propaganda, and would enable it to spare its own purse, by opening to it that of the people. Socinian, the Combeite, the semi-Socialist,-none of them very much disposed to liberality themselves,-would all share in that of the Government; and their zeal, no longer tied down to inactivity by the dread of pecuniary sacrifice or obligation, would find wings and come abroad. Surely, with such consequences in prospect, our

understand, however, that the Government Inspectors possess certain modifying powers, through which the Government grant is occasionally extended to deserving teachers whose salary and fees united fall considerably short of the specified sum of forty-five pounds.

Free Church readers would do well to ponder the nature and demands of the crisis at which they have now arrived. Our country and our Church have in reality but one set of interests; and a man cannot be a bad Scot without being a bad Free Churchman too. Let them decide in this matter, not under the guidance of an oblique eye, squinted on little temporary difficulties or hypothetical denominational advantages, but influenced by considerations of the permanent welfare of their country, and of their abiding obligations to their God.

But why, it may be asked of the writer, if you be thus sensible of the immense superiority of a territorial scheme of educational endowments over a denominational scheme of educational grants, why did you yourself urge, some three years ago, that the Free Church should avail herself of these very grants? Our reply is sufficiently simple. The denominational scheme of grants was the only scheme before us at the time; these grants were, we saw, in danger of being rejected by the Free Church on what we deemed an unsound and perilous principle, which was in itself in no degree Free Church; and last, not least, we saw further, that if the Church did not avail herself of these grants, there awaited on her Educational Scheme,—ominously devoid of that direct Divine mandate which all her other schemes possessed,-inevitable and disastrous bankruptcy. But circumstances have greatly changed. Church is no longer in any danger from the principle which would have rejected Government assistance. There is now a territorial scheme brought full before the view of the country; and, further, the Government grants have wholly failed to preserve our Educational Scheme from the state of extreme pecuniary embarrassment which we too surely anticipated. Salaries of £15 and £20 per annum are greatly less than adequate for the support and remuneration of even the lower order of teachers, especially in thinly-peopled districts of country, where pupils are few and the fees inconsiderable. But at these low rates it was determined, in the programme of the Free Church Educational Scheme, that about three-fourths of the Church's teachers should be paid; and there are scores and hundreds among them who regulated their expenditure on the arrangement. For at least the last two years, however, the Education Committee has been paying its £15 salaries at the reduced rate of £10, and its £20 salaries at the rate of £18. 13s. 4d.; and those embarrassments,

of which the reduction was a consequence, have borne with distressful effect on the Committee's employés. However orthodox their creed, their circumstances have in many instances become Antinomian; nor, while teaching religion to others, have they been able in every instance to conform to one of its simplest demands,—" Owe no man anything."

There were several important items, let us remark, in which we over-estimated the amount of assistance which the Scheme was to receive from the Government; and this mainly from our looking at the matter in the gross, as a question of proportion, -so much granted for so much raised,-without taking into account certain conditions demanded by the Minutes of Council on the one hand, and a certain course of management adopted on the part of our Education Committee on the other. The grant is given in proportion to salary of one to two (we at present set aside the element of fees): a salary of thirty pounds is supplemented by a grant of fifteen pounds,—a salary of forty pounds by a grant of twenty,—a salary of fifty by a grant of twenty-five,—and so on; and we were sanguine enough to calculate, that an aggregate sum of some ten or twelve thousand pounds raised by the Church for salaries, would be supplemented by an aggregation of grants from the Government to the amount of some five or six thousand pounds more. The minimum sum regarded as essentially necessary for carrying on the Free Church Educational Scheme had been estimated at twenty thousand pounds. If the Free Church raise but twelve thousand of these, we said, Government will give her six thousand additional in the form of grants, and some two thousand additional, or so, for the training of her pupil-teachers; and the Church will thus be enabled to realize her minimum estimate. We did not take the fact into account, that of our Free Church teachers, a preponderating majority should fail successfully to compete for the Government money; nor yet that the educational funds should be so broken up into driblet salaries, attached to schools in which the fees were poor and the pupils few, that the schoolmaster, even though possessed of the necessary literary qualification, would in many cases be some twenty, or even thirty pounds short of the necessary money-qualification, i.e. the essential forty-five annual pounds. We did not, we say, take these circumstances into account,-indeed, it was scarce possible that we could have done so; and so we immensely over-estimated

the efficacy of the State grant in maintaining the solvency of our Educational Scheme. We learn from Dr Reid's recent Report to our Metropolitan Church Court, that of the forty-two Free Church teachers connected with the Presbytery of Edinburgh, and in receipt of salaries from the Education Committee, only thirteen have been successful in obtaining Government certificates of merit. even this is a rather high average, compared with that of the other districts; for we have ascertained, that of the six hundred and eighty-nine teachers of the Free Church scattered over the kingdom, not more than a hundred and twenty-nine have received the Go-There are, however, among the others, teachers vernment grant. who have failed to attain to it, not from any want of the literary qualification,-for some of them actually possess the parchment certificate bearing the signature of Lansdowne,-but simply because they are unfortunate enough to lack the pecuniary one.

That which we so much dreaded has come, we repeat, upon our The subject is a painfully delicate one, and Educational Scheme. we have long kept aloof from it; but truth, and truth only, can now enable the Free Church and her people to act, in this emergency, as becomes the character which they bear, and the circumstances in which they are placed. Let us not fall into the delusion of deeming the mere array of our Free Church schools and teachers,-their numbers and formidable length of line,—any matter of congratulation; nor forget, in our future calculations, that if the Free Church now realizes from £10,000 to £12,000 yearly for educational purposes, she would require to realize some £5000 or £6000 more in order to qualify her to meet her existing liabilities, estimated at the very moderate rates laid down in the programme. The £5000 or £6000 additional, instead of enabling her to erect a single additional school, would only enable her to pay in full her teachers' salaries. And so it is obviously a delusion to hold that our Free Church Educational Scheme supplies in reality two-thirds of our congregations with teachers, seeing that these teachers are only two-thirds paid. We are still some £5000 or £6000 short of supplying the two-thirds, and some £6000 or £7000 more of supplying the whole. And even were the whole of our own membership to be supplied, the grand query, How is our country to be educated,—our parish schools to be restored to usefulness and the Scotch people, - and Scotland herself to resume and maintain her old place among the nations?-would

come back upon us as emphatically as now. Judging from what has been already done, and this after every nerve has been strained in the Sisyphisian work of rolling up-hill an ever-returning stone, it seems wholly impossible that we should ever succeed in educating the young of even our own congregations; and how, then, save on some great national scheme, is a sinking nation to be educated?

## CHAPTER FIFTH.

Unskilled Labourers remunerated at a higher rate than many of our Free Church Teachers.—The Teaching must be inferior if the Remuneration be low.—Effect of inferior Teaching on the parties taught.—Statutory security; where are the parties to contend for it!—Necessity of a Government Enquiry.—"O for an hour of Knox!"

THAT higher order of farm-servants which are known technically in Mid-Lothian as "sowers and stackers," receive, as their yearly wages, in the immediate neighbourhood of the house of the writer, eighteen pounds in money, four bolls oatmeal, two cart-loads of potatoes, and about from twenty to thirty shillings worth of milk. The money value of the whole amounts, at the present time, to something between twenty-three and twenty-four pounds sterling. We are informed by a Fifeshire proprietor, that in his part of the country, a superior farm-servant, neither grieve nor foreman, receives eight pounds in money, six and a-half bolls meal, three cartloads of potatoes, and the use of a cow, generally estimated as worth from ten to twelve pounds annually. His aggregate wages, therefore, average from about twenty-four to twenty-six pounds ten shillings a-year. And we are told by another proprietor of the south of Scotland, that each of the better hinds in his employment costs him every year about thirty pounds. In fine, to the south of the Grampians, the emoluments of our more efficient class of farmservants range from twenty-three to thirty pounds yearly. need not refer to the wages of railway navies,-nor yet to those of the superior classes of mechanics, such as printers, masons, jewellers, typefounders, &c. There is not a printer in the Witness Office who would be permitted, by the rules of his profession, to make an arrangement with his employers, were he to exchange piece-work for wages, that did not secure to him twenty-five shillings

per week. To expect that a country or Church can possibly have efficient sehoolmasters at a lower rate of emolument than not only skilled mechanics, but than even unskilled railway labourers, or the "stackers and sowers" of our large farms, is so palpably a delusion, that simply to name it is to expose it. And yet of our Free Church schoolmasters, especially in thinly-peopled rural districts and the Highlands, there are scores remunerated at a lower rate than labourers and farm-servants, and hundreds at a rate at least as low; and, if we except the fortunate hundred and twenty-nine who receive the Government grant, few indeed of the others rise to the level of the skilled mechanic. Greatly more than two-thirds of our teachers were placed originally on the £15 and £20 scale of salaries; —these are now paid with £10 and £13. 13s. 4d. respectively; there are many localities in which these pittances are not more than doubled by the fees, and some localities in which they are even less than doubled; and so a preponderating majority of the schoolmasters of the Free Church are miserably poor men; for what might be a competency to a labourer or hind must be utter poverty to them. And not a few of their number are distressfully embarrassed and in debt.

Now, this will never do. The Church may make herself very sure, that for her £10 or £13 she will receive ultimately only the worth of £10 or of £13. She may get windfalls of single teachers for a few months or years; superior young men may occasionally make a brief stay in her schools, in the course of their progress to something better,-as Pilgrim rested for a while in the half-way recess hollowed in the side of the Hill Difficulty; but only very mediocre men, devoid of energy enough of body or mind to make good masons or carpenters, will stick fast in them. We have learned, that in one northern locality no fewer than eight Free Church teachers have since Martinmas last either tendered their resignations, or are on the eve of doing so. These, it will be found, are superior men, who rationally aspire to something better than mere ploughman's wages; but there will of course be no resignations tendered by the class who, in even the lowest depths of the Scheme, have found but their proper level. These, as the more active spirits fly off, will flow in and fill up their places, till wherever the £10 and £13 salaries prevail, -and in what rural district do they not prevail?—the general pedagogical acquirements of our teachers will present a surface as flat,

dull, and unprofitable as ditch-water. For what, we again ask, can be expected for £10 or £13? And let the reader but mark the effect of such teaching. We have seen placed side by side, in the same burgh town, an English school, in which what are deemed the branches suitable for mechanics and their children, such as reading, writing, and arithmetic, were energetically taught, and a grammar school in which a university-bred schoolmaster laboured, with really not much energy, especially in those lower departments in which his rival excelled, but who was fitted to prepare his pupils for college, and not devoid of the classical enthusiasm. And it struck us as a significant and instructive fact, that while the good English school, though it turned out smart readers and clever arithmeticians, failed to elevate a single man from the lower to the middle or higher walks of life, the grammar-school was successful in clevating a great many. The principle on which such a difference of result should have been obtained is so obvious, that it can scarce be necessary to point it out. The teaching of the one school was a narrow lane, trim, 'tis true, and well kept, but which led to only workshops, brick-kilus, and quarries; whereas that of the other was a broad, partially-neglected avenue, which opened into the great professional highways, that lead everywhere. And if the difference was one which could not be obviated by all the energy of a superior and well-paid English teacher, how, we ask, is it to be obviated by our Free Church £10 and £13 teachers? Surely our Church would do well to ponder whether it can be either her interest or her duty to urge on any scheme, in opposition to a national one, which would have all too palpably the effect of degrading her poorer membership, so far as they availed themselves of it, into the Gibeonites of the community,—its hewers of wood and drawers of water. Never will Scotland possess an educational scheme truly national, and either worthy of her ancient fame, or adequate to the demands and emergencies of an age like the present, until at least every parish shall possess among its other teachers its one university-bred schoolmaster, popularly chosen, and well paid, and suited to assist in transplanting to the higher places of society those select and vigorous scions that from time to time spring up from the stock of the commonalty. The waking dream of running down the ignorance and misery of a sinking country by an array of starveling teachers in the train of any one denomination,-itself, mayhap, sufficiently

attenuated by the demands of purely ecclesiastical objects,—must be likened to that other waking dream of the belated German peasant, who sees from some deep glade of his native forests a spectral hunt sweep through the clouds,—skeleton stags pursued by skeleton huntsmen, mounted on skeleton horses, and surrounded by skeleton beagles; and who hears, as the wild pageant recedes into the darkness, the hollow tantivy and the spectral horns echoing loud and wildly through the angry heavens.

It is of paramount importance that the Free Church should in the present crisis take up her position wisely. We have heard of invaders of desperate courage, who, on landing upon some shore on which they had determined either to conquer or to perish, set fire to their ships, and thus shut out the possibility of retreat. Now the Free Church,—whether she land herself into an agitation for a scheme of Government grants rendered more liberal and flexible than now, and dissociated from the religious certificate, or whether she plant her foot on a scheme of national education based on a statutory recognition of the pedagogical teaching of religion,—is certainly in no condition to burn her ships. Let her not rashly commit herself against a third scheme essentially one in principle with that which the sagacious Chalmers could regard, after long and profound reflection, as the only one truly eligible in the circumstances of the country, and which she herself, some two or three years hence, may be compelled to regard in a similar light. educational agitation is not to be settled in the course of a few brief months; nor yet by the votes of Presbyteries, Synods, or General Assemblies, whether they belong to the Free or to the Established Churches. It rises direct out of the great social question of the time; -Scotland, as such, forms one of its battle-fields, and Scotchmen, as such, are the parties who are to be engaged in the fight; and the issue, though ultimately secure, will long seem doubtful. And so the Free Church may have quite time enough to fight her own battle, or rather her own two battles in succession, and, when both are over, find that the great general contest still remains undecided.

For what we must deem by much the better and more important battle of the two,—that for a statutory demand on the part of the State that the Bible and Shorter Catechism should be taught in the national schools,—we are afraid the time is past; but most happy

would we be to find ourselves mistaken. The Church of Scotland, as represented by that majority which is now the Free Church, might have succeeded in carrying some such measure ten years ago, when the parish schools were yet in her custody,-just as she might have succeeded seven years earlier in obviating the dire necessity which led to the Disruption, by acting upon the advice of the wise and far-seeing M'Crie.\* But she was not less prepared at the one date to agitate for the total abolition of patronage, than at the other to throw open the parish schools on the basis of a statutory security for the teaching of religion. In both cases the golden opportunity was suffered to pass by; and Old Time presents to her now but the bald retreating occiput, which her eager hand may in vain attempt to grasp. Where, we ask, are we to look for the forces that are to assist us in fighting this battle of statutory security? Has the Establishment become more liberal, or more disposed to open the parish schools, than we ourselves were when we composed the majority of that very Establishment? Alas! in order to satisfy ourselves on that head, we have but to look at the decisions of her various ecclesiastical Courts. Or is it the old Scottish Dissenters that are to change their entire front, and to make common cause with us, in disregard, and even in defiance, of their own principles, as they themselves understand them? Or are we to look to that evangelical portion of the Episcopacy of England, with whom Establishment means Church, and the "good of the Establishment" a synonyme for the "good of the Church," and who, to a certainty, will move no hand against the sister Establishment in Scotland? Or are we to be aided by that portion of English Independency that has so very strangely taken its stand equally against educational grants and educational endowments, on the ground that there is a sort of religion homoeopathically diffused in all education, -especially, we suppose, in Lindley Murray's readings from the Spectator and Dr Blair,—and that, as the State must not provide religious teaching for its people, it cannot, and must not, provide for them teaching of any kind? Scientific Jews are they, of the straitest sect, who, wiser than their fathers, have ascertained by the microscope, that all meat,

<sup>\*</sup> To demand of that Parliament which carried the Reform Bill the repeal of the Patronage Act, instead of enacting, on her own authority, the Veto Law.

however nicely washed, continues to retain its molecules of blood. and that flesh therefore must on no account be eaten. We cannot, we say, discern, within the wide horizon of existing realities, the troops with which this battle is to be fought. They seem to be mere shadows of the past. But if the Free Church see otherwise, let her by all means summon them up, and fight it. Regarded simply as a matter of policy, we are afraid the contest would be at least imprudent. "It were well," said a Scotch officer to Wolfe, when Chatham first called out the Highlanders of Scotland to fight in the wars of Britain,-" It were well, General, that you should know the character of these Highland troops. Do not attempt manœuvring with them: Scotch Highlanders don't understand manœuvre. you make a feint of charging, they will throw themselves sword in hand into the thick of the enemy, and you will in vain attempt calling them back; or if you make a show of retreating, they will run away in right earnest, and you will never see them more. So do not employ them in feints and stratagems, but keep them for the hard serious business of the fight, and you will find them the best troops in the world." Now, nearly the same character applies to the Free Church. To set her a-fighting as a matter of policy would be very bad policy indeed. She would find out reasons, semi-theological at least, for all her positions, however hopeless, and would continue fixed in these long after the battle had been fought and lost, and when she ought to be engaged in retrieving her disasters on other ground, and in a fresh and more promising quarrel. But if the Free Church does enter into this battle, let her in the meantime not forget, that after it has been fought, and at least possibly lost, another battle may have still to be begun; nor let her attempt damaging, by doubtful theology, the position which a preponderating majority of her own office-bearers and members may have yet to take up. For, ultimately at least, the damage would be all her own. Let her remark farther, that should her people set their hearts pretty strongly on those national seminaries, which, in many parts of the country, would become, if opened up, wholly their own de facto, and which are already their own de jure, they might not be quite able to feel the cogency of the argument that, while it left Socinians and Papists in the enjoyment of at once very liberal and very flexible Government grants, challenged their right to choose, on their own responsibility, State-paid teachers for their children; and which virtually assured them, that if they did not contribute largely to the educational scheme of their own Church, she would be wholly unable to maintain it as a sort of mid-impediment between them and their just rights, the parish schools. They would be exceedingly apt, too, to translate any very determined and general preference manifested by our Church Courts for the scheme of educational grants, into some such enunciation as the following:—"Give us to ourselves but a moiety of one-third of the Scottish young, and we will frankly give up the other two-thirds, the one-half of them to be destroyed by gross ignorance, and the other half by deadly error."

<sup>&</sup>quot; I see," said Knox, when the Privy Council, in dividing the ecclesiastical revenues of the kingdom into three parts, determined on giving two of these to the nobility, and on dividing the remaining part between the Protestant ministry and the Court,-" I see two-thirds freely given to the devil, and the other third divided between God and the devil :- if the end of this order be happy, my judgment fails me !" Our Church Courts, if they declare for the system of denominational grants, in opposition to the territorial endowments of a Scheme truly national, will be securing virtually a similar division of the people, with but this difference, that God's share of the reserved moiety may be a very small share indeed. And can it possibly be held that the shame and guilt of such an arrangement can be obviated by the votes of Synods or Assemblies! or that, with an intelligent laity to judge in the matter, the "end of this order" can be other than unhappy! The schools of the Free Church have already, it is said, done much good. We would, we reply, be without excuse, in taking up our present position,-a position in which we have painfully to differ from so many of the friends in whose behalf for the last ten years we deemed it at once a privilege and an honour to contend,-did we believe that more than six hundred Protestant schools could exist in Scotland without doing much good. Of nothing, however, are we more convinced, than that the good which they have done has been accomplished by them in their character as schools, not in their charactor as denominational. We know a little regarding this matter: for in our journeyings of many thousand miles over Scotland, especially in the Highlands and the northern counties, we have made some use of both our eyes and ears. We have seen, and sickened to sec, hordes of schoolboys of ten and twelve years bandying as nicknames, with boys whose parents belonged to the Establishment, the terms of polemic controversy. "Moderate" has become in juvenile mouths as much a term of hatred and re-

There is at least one point on which we think all Free Churchmen ought to agree. It is necessary that the truth should be known respecting the educational condition and resources of Scotland. will, we understand, be moved to-day [February 27th] in the Free Church Presbytery of Edinburgh, as a thing good and desirable, that Government should "institute an inquiry into the educational destitution confessedly existing in large towns, populous neighbourhoods, and remote districts, with a view to the marking out of places where elementary schools are particularly needed," &c. Would it not be more satisfactory to move instead, the desirableness of a Government Commission of Inquiry, 1st, into the educational condition of all the youth of Scotland between the years of six and fifteen, on the scheme of that inquiry recently conducted by a Free Church Educational Association in the Tron parish of Glasgow; 2d, into the condition, character, and teaching, of all the various schools of the country, whether parochial, Free Church, or adventure schools, with the actual amount of pupils in attendance at each; and 3d, into the

proach in extensive districts of our country, as we remember "Frenchman" used to be during the great revolutionary war. Our children bid fair to get, in their state of denominational separatism, at least religion enough heartily to hate their neighbours; and, we are afraid, not much more. Now, it may be thought that the Editor of the Witness, himself long engaged in semitheological warfare, ought to be silent in a matter of this kind. Be it remembered, we reply, that it was men, not children, whom the Editor of the Witness made it his business to address; and that when, in what he deemed a good cause, he appealed to the understandings of his adult countryfolk, he besought them in every instance to test and examine ere they judged and decided. He did not contemplate a phase of the controversy in which unthinking children should come from their schools to contend with other children, in the spirit of those little ones of Bethel who "came forth out of their city" to mock and to jeer; or that immature, unreasoning minds should be torn by the she-bears of uncharitable feeling, at an age when the points really at issue in the case can be received only as prejudices, and expressed only by the mere calling of names. And seeing and knowing what he has seen and knows, he has become sincerely desirous that controversy should be left to at least the adult population of the country, and that its children of all the communions should be sent to mingle together in their games and their tasks, and to form their unselfish attachments, under a wise system of national tuition, as thoroughly Christian as may be, but at the same time as little as possible polemical or sectarian.

general standing, acquirements, and emoluments of all the teachers? Not only would the Report of such a Commission be of much solid value in itself, from the amount of fact which it would furnish for the direction of educational exertion on the part of both the people and the State; but it might also have the effect of preventing good men from taking up, in the coming contest, untenable and suspicious ground. It would lay open the true state of our parish schools, and not only show how utterly useless these institutions have become, from at least the shores of the Beauly to those of the Pentland Frith, and throughout the Highlands generally, but also expose the gross exaggeration of the estimate furnished by Mr Macrae, and adopted by Dr Muir.\* Further, it would have the effect of preventing any member of either the Free Church or the Establishment from resorting to the detestable policy of those Dissenters of England who, in order to secure certain petty advantages to their own miserable sects, set themselves to represent their poor country,-perishing at the time for lack of knowledge,—as comparatively little in need of educational assistance. But we trust this at least is an enormity, at once criminal and mean, of which no Scotchman, whatever his Church, could possibly be guilty; and so we shall not do our country the injustice of holding that, though it produced its "fause Sir Johns" in the past, it contains in the present one such traitor, until we at least see the man. Further, a State Report of the kind would lay open to us, in the severe statistical form, the actual emoluments of our own Free Church teachers. We trust, then, that this scheme of a searching Government inquiry may be regarded as a first great step towards the important work of educating the Scottish people, in which all ought to agree, however thoroughly at variance in matters of principle or on points of detail.

It is of mighty importance that men should look at things as they really are. Let us remember, that it is not for the emergencies of yesterday that we are now called on to provide, but for the necessities of to-day,—not for Scotland in the year 1592, nor yet in the year 1700, but for Scotland in the year 1850. What might be the best possible course in these bygone ages, may be, and is, wholly an im-



<sup>\*</sup> To the effect that there are a hundred thousand children in attendance at the parish schools of Scotland.

practicable course now. Church at both these earlier dates meant not only an orthodox communion, but also that predonderating majority of the nation which reckoned up as its own the great bulk of both the rulers and the ruled, and at once owned the best and longest swords, and wore the strongest armour; whereas it now means, legally at least, merely two Erastianized Establishments, and politically, all the Christian denominations that possess votes and return Members to Parliament. The prism seizes on a single white ray, and decomposes it into a definitely proportioned spectrum, gorgeous with the primary colours. The representative principle of a Government such as ours takes up, as if by a reverse process, those diverse hues of the denominational spectrum that vary the face of society, and compounds them in the Legislature into a blank. Save for the existence of the two Establishments,-strong on other than religious grounds,-and the peculiar tinge which they cast on the institutions of the country, the blank would be still more perfect than it is; and this fact,-a direct result of the strongly-marked hues of the denominational spectrum, operated upon by the representative principle, we can no more change than we can the optical law. Let there be but the colour of one religion in the national spectrum, and the Legislature will wear but one religious colour: let it consist of half a dozen colours, and the Legislature will be of none. hour of Knox!" it has been said by a good and able man, from whom, however, in this question we greatly differ,-"O for an hour of Knox to defend the national religious education which he was raised up to institute!" Knox, be it remembered, was wise, prudent, sagacious, in accordance with the demands of his time. Knox of the exact fashion of the sixteenth century, raised up in the middle of the nineteenth, would be but a slim; long-bearded effigy of a Knox, grotesquely attired in a Geneva cloak and cap, and with the straw and hay that stuffed him sticking out in tufts from his "O for an hour of Knox!" The Scottish Church of the present age has already had its Knox. "Elias hath already come." The large-minded, wise-hearted Knox of the nineteenth century died at Morningside three years ago; and he has bequeathed as a precious legacy to the Church, his judgment on this very question. "It were the best state of things," he said, "that we had a Parliament sufficiently theological to discriminate between the right and the wrong in religion, and to endow accordingly.

failing this, it seems to us the next best thing, that in any public measure for helping on the education of the people, Government were to abstain from introducing the element of religion at all into their part of the scheme, and this not because they held the matter to be insignificant,—the contrary might be strongly expressed in the preamble of their act;\* but on the ground that, in the present divided state of the Christian world, they would take no cognizance of, just because they would attempt no control over, the religion of applicants for aid,—leaving this matter entire to the parties who had to do with the erection and management of the schools which they had been called upon to assist. A grant by the State on this footing might be regarded as being appropriately and exclusively the expression of their value for a good secular education."

<sup>\* &</sup>quot;We are aware," says a respected antagonist, "that Mr Miller is no Deist; his argument, nevertheless, rests on a deistical position,—a charge to which Dr Chalmers' letter is not liable to be exposed, in consequence of its first sentence, and of what it recommends in a Government preamble." If there be such virtue in a preamble, say we, let us by all means have a preamble,—ten preambles, if necessary,—rather than a deistic principle. We would fain imitate in this matter the tolerance of Luther. "A complaint comes that such and such a reformed preacher will not preach without a cassock! 'Well,' answers Luther, 'what harm will a cassock do the man!' Let him have a cassock to preach in;—let him have three cassocks if he find benefit in them.'"

## CHAPTER SIXTH.

Our previous Statement regarding the actual Condition of the Free Church Educational Scheme absolutely necessary.—Voluntary Objections to a National Scheme, as stated by the Opponents of the Voluntaries; not particularly solid.—Examination of the matter.

OUR episode regarding the Free Church Educational Scheme now fairly completed, let us return to the general question. The reader may, however, do well to note the inevitable necessity which existed on our part, that our wholesome, though mayhap unpalatable statements respecting it should have been submitted to the Church and the country. The grand question which in the course of Providence had at length arisen was, "How is our sinking country to be educated?" We had taken our stand, as a Scotchman, in behalf of the Scottish people; and as the belief seemed widely to exist that our own Free Church Scheme was adequate, or at least nearly so, to the education of the children of our own membership, and that our duty as Scotchmen could be fulfilled, somehow, by concentrating all our exertions upon it, it had become essentially necessary that the delusion should be dispelled. And so we have showed, that while our Scheme, in order fully to supply the educational wants of even our own people, would require to exist in the proportion of nine, it exists nominally in but the proportion of six, and in reality in but the proportion of four, -seeing that the six, i.e. our existing staff of teachers, amounting to but two-thirds of the number required, are but two-thirds paid; -in short, that our educational speculation is exactly in the circumstances of a Railway Company who, having engaged to cut a line ninety miles in length, have succeeded in cutting forty miles of it at their own proper expense, and then, having cut twenty miles more on preference shares, find their further progress arrested by a lack of And so it became necessary to show, that the existence and circumstances of our Free Church schools, instead of furnishing, as had been urged in several of our Presbyteries, any argument against the agitation of the general question, furnished, on the contrary, the best possible of all arguments for its agitation; and to show, further, that the policy which brought a denominational Scheme, that did not look beyond ourselves, into a great national engagement, in the character of a privateer virtually on the side of the enemy, was a most perilous policy, that exposed it to damaging broadsides, and telling shot right between wind and water.

Let us now pass on to the consideration of a matter on which we but touched before,—the perfect compatibility of a consistent Voluntaryism with religious teaching in a school endowed by the State, on the principle of Dr Chalmers. The Witness is as little Voluntary now as it ever was. It seems but fair, however, that a principle should be saddled with only the consequences that legitimately arise from it; and that Voluntaryism should not be exposed, in this contest, to a species of witchcraft, that first caricatures it in an ill-modelled image, and then sticks the ugly thing over with pins.

The revenues of the State-endowed schools of this country, and, we suppose, of every other, are derived from two distinct sources,from Government, who furnishes the schoolmaster's salary and erects the building in which he teaches, and from the parents or guardians, who remunerate him according to certain graduated rates, for the kind of instruction which he communicates to their children or And the rationale of this State-assistance seems very obvious. It is of importance to the State, both on economic and judicial grounds, that all its people should be taught; but, on the adventure-school principle, it is impossible that they should all be taught, seeing that adventure-schools can thrive in only denselvpeopled localities, or where supported by wealthy families, that pay largely for their children's education. And so, in order that education may be brought down to the humblest of the people, the State supplements, in its own and its people's behalf, the schoolmaster's income, and builds him a school. Such seems to be the principle of educational endowments. Now, if the State, in endowing national schoolmasters, were to signify that it endowed them in order that, among other things, they should teach religion, we can well see how a Voluntary who conscientiously holds, as such, that religion ought not to be State-endowed, might be unable to avail himself, on his children's behalf, of the State-enjoined religious teaching of any such

functionaries; just as we can also see, that if the State forbade its schoolmasters on any account to teach religion, a conscientious holder of the Establishment principle might be perhaps equally unable to avail himself of services so restricted. We can at least see how each, in turn, might lodge an alternate protest,—the one against the positive exclusion of religion by the State,—the other against its positive introduction. But if, according to Chalmers, the State, aware of the difficulty, tenders its endowment and builds its schools, "simply as an expression of its value for a good secular education," and avowedly leaves the religious part of the school-training to be determined by the parties who furnish that moiety of the schoolmaster's support derived from fees,—i. e. the parents or guardians,—we find in the arrangement, ground on which the Voluntary and the Establishmentman can meet and agree. For the State virtually wills by such a settlement,—and both by what it demands, and by what it does not demand, but permits,—that its salaried functionary should stand to his employers, the people, simply in the relation of an adventureschoolmaster. The State says virtually to its teacher in such circumstances, " I, as the general guardian of your pupils, do not pay you for their religious education; but their particular and special guardians, the parents, are quite at liberty to make with you on that head whatever bargain they please. Fully aware of the vast importance of religious teaching, and yet wholly unable, from the denominational differences of the time, at once to provide for it in the national seminaries, and to render these equal to the wants of the country, I throw the whole responsibility in this matter on the divided people, whom I cannot unite in their religion, but whose general education I am not on that account at liberty to neglect." On grounds such as these, we repeat, Voluntaryism and the Establishment principle may meet and agree.

There can be little doubt, however, that there are men on both sides sparingly gifted with common sense; for never yet was there a great question widely and popularly agitated, that did not divide, not only the wise men, but also the fools of the community; and we have heard it urged by some of the representatives of the weaker class, that a Voluntary could not permit his children to be taught religion under a roof provided by the State. Really, with all respect for the cap and bells, this is driving the matter a little too far. We have been told by a relative, now deceased, who served on shipboard

during the first revolutionary war, and saw some hard fighting, that at the close of a hot engagement, in which victory remained with the British, the captain of the vessel in which he sailed,—a devout and brave man,-called his crew together upon the quarter-deck, and offered up thanks to God in an impressive prayer. The noble ship in which he sailed was the property of the State, and he himself a State-paid official; but was there anything in either circumstance to justify a protest, from even the most rabid Voluntary, against the part which he acted on this interesting occasion, simply as a Christian hero? Nay, had he sought to employ and pay out of his private purse in behalf of his crew an evangelical missionary, as decidedly Voluntary in his views as John Foster or Robert Hall, would the man have once thought of objecting to the work because it was to be prosecuted under the shelter of beams and planks, every one of which belonged to the Government? Would a pious Voluntary soldier keep aloof from a prayer-meeting on no other ground than that it was held in a barrack?-or did the first Voluntaries of Great Britain, the high-toned Independents that fought under Cromwell, abstain from their preachings and their prayers when cooped up by the enemy in a garrison? Where is the religious Voluntary who would not exhort in a prison, or offer up an unbought prayer on a public, State-provided scaffold, for some wretched criminal shivering on the verge of the grave?

Now, the schoolmaster, in the circumstances laid down by Chalmers, we hold to be in at least as favourable a position with respect to the State, and the State-erected edifice in which he teaches, as the ship-captain or the non-commissioned missionary,—the devout Voluntary soldier, or the pious Independents of Cromwell's Ironsides. He is, in his secular character, a State-paid official, sheltered by an erection the property of the State; but the State permits him to bear in that erection another character, in relation to another certain employer, whom it recognises as quite as legitimately in the field as itself, and permits him also,—though it does not enjoin,—to perform his duties there as a Christian man. Though, however, the objection to religious teaching under the State-erected roof may be suffered to drop, there may be an objection raised,—and there has been an objection raised,-against the teaching of religion in certain periods of time during the day, for which it is somehow taken for granted the State pays. Hence the argument for teaching religion

in certain other periods of time not paid for by the State,—or, in other words, during separate hours. Now, the entire difference here seems to originate in a vicious begging of the question. It is not the State that specifies the hours during each day in which Stateendowed and State-erected schools are taught; on the contrary, varying as these hours do, and must, in various parts of the town and country,-for a thinly-peopled district demands one set of hours, and a densely-peopled locality another,-they are fixed, as mere matters of mutual arrangement, to suit the convenience of the teachers and the taught. It is enough that the State satisfy itself, through its Inspectors, that the secular instruction for which it pays is effectually imparted to its people,—it neither does nor will lay claim to any one hour of the day as its own, whether before noon or after it. It will leave to the English Establishment its canonical hours, sacred to organ music and the Liturgy; but it will set apart by enactment no pedagogical hours, sacred to arithmetic or algebra, the construing of verbs or the drawing of figures. If separate hours merely mean that the master is not to have all his classes up at once, -here gabbling Latin or Greek, there discussing the primer or reciting from Scott's Collection, yonder repeating the multiplication table or running over the rules of Lindley Murray,-we at once say, religion must have its separate hour, just as English, the dead tongues, figuring, writing, and the mathematics, have their separate hours; but if it be meant that the religious teaching of the school must be restricted to some hour not paid for by the State, then we reply with equal readiness, that we know of no hour specially paid for by the State, and so utterly fail to recognise any principle in the proposed arrangement, or rather in the objection that would suggest it.

As to the question of a separate fee for religious tuition, let us consider how it is usually solved in the adventure-schools of the country. The day is, in most cases, opened by the master with prayer, and then there is a portion of Scripture read by the pupils. And neither the Scripture read nor the prayer offered up fall, we are disposed to think, under the head of religious tuition, but under a greatly better head,—that of religion itself. It is a proper devotional beginning of the business of the day. The committal of the Shorter Catechism,—which with most children is altogether an exercise of memory, but which, accomplished in youth, while the intellect yet sleeps, produces effects in after years almost always bene-

ficial to the understanding, and not unfrequently ameliorative of the heart,—we place in a different category. It is not religion, but the teaching of religion; not food for the present, but store laid up for future. With the committal to memory of the Catechism we class that species of Scripture dissection now so common in schools, which so often mangles what it carves.\* And religion taught in this

Indeed, so entirely, in this matter, is the Free Church at sea, without chart or compass, that it has still to be determined whether the religious teaching of her schools be of a tendency to add to or to diminish the religious feeling of the country. "I sometimes regretted to observe," says Dr Reid, in his Report on the schools in connection with the Free Presbytery of Edinburgh, "that [their lessons in the Bible and Shorter Catechism] were taught rather too much in the style of the ordinary lessons. I do not object to places being taken, or any other means employed, which a teacher may consider necessary to secure attention during a Scripture lesson; but Divine truth should always be communicated with solemnity," Now, such is the general defect of the religious teaching of the school-room. Nor is it to be obviated, we fear, by any expression of extra solemnity thrown into the pedagogical face, or even by the taking of places or the taus. And there seems reason to dread that lessons of this character can have but the effect of commonplacing the great truths of religion in the mind, and hardening the heart against their after application from the

<sup>\*</sup> It is not uninstructive to remark how invariably in this matter an important point has been taken for granted which has not yet been proven; and how the most serious charges have been preferred against men's principles, on the assumption that there exists in the question a certain Divine truth, which may be neither Divine nor yet a truth at all. Wisdom and goodness may be exhibited in both the negative and positive form,-both by avoiding what is wicked and foolish, and by doing what is good and wise. And while no Christian doubts that the Adorable Head of the Church manifested his character, when on earth, in both ways, at least no Presbyterian doubts that He manifested it not only by instituting certain orders in his Church, but also by omitting to institute in it certain other orders. He instituted, for instance, an order of preachers of the gospel,-He did not institute an order of popes and cardinals. Neither, however, did He institute an order of "religion-teaching" schoolmasters; and the question not yet settled, and of which, without compromising a single article in our Standards, either side may be espoused, is, whether our Saviour manifested his wisdom in not making use of the schoolmaster, or whether, without indicating His mind on the subject, He left the schoolmaster to be legitimately employed in an after-development of the Church.

way is and ought to be represented in the fee paid to the teacher, and is and ought to be taught in a class as separate from all the others as the geography or the grammar class. Such is, we under-

pulpit. But some ten or twelve years will serve to unveil to the Free Church the real nature of the experiment in which she is now engaged. For our own part, we can have little doubt, be the matter decided as it may, that experience will serve ultimately to show how vast the inferiority really is of man's "teachers of religion" to Christ's preachers of the gospel.

We shall never forget at least the more prominent particulars of a conversation on this subject which we were privileged to hold with one of the most original-minded clergymen (now, alas! no more) our Church ever produced. He referred, first, to the false association which those words of world-wide meaning, "religious education," are almost sure to induce, when restricted, in a narrow, inadequate sense, to the teaching of the schoolmaster, and next, to the Divine commission of the minister of the gospel. "Perverted as human nature is," he remarked, "there are cases in which, by appealing to its sentiments and affections, we may derive a very nice evidence respecting the Divine origin of certain institutions and injunctions. For instance, the Chinese hold, as one of their religious beliefs that parents have a paramount claim to the affections of their sons and daughters, long after they have been married and settled in the world; whereas our Saviour teaches that a man should leave father and mother and cleave to his wife, and the wife leave father and mother and cleave to her husband. And as, in the case of the dead and living child, Solomon sought his evidence in the feelings of the women that came before him, and determined her to be the true mother in whom he found the true mother's love and regard, I would seek my evidence, in this other case, in the affections of human nature; and ask them whether they declared for the law of the Chinese Baal, or for that of Him who implanted them in the heart. And how prompt and satisfactory the reply! The love which of twain makes one flesh approves itself, in all experience, to be greatly stronger and more engrossing than that which attaches the child to the parent; and while we see the unnatural Chinese law making the weaker traverse and overrule the stronger affection, and thus demonstrating its own falsity, we find the law of Christ exquisitely concerting with the nature which Christ gave, and thus establishing its own truth. Now, regarding the commission of the minister of the gospel," he continued, " I put a similar question to the affections, and receive from them a not less satisfactory reply. The God who gave the commission does inspire a love for him who truly bears it; aye, a love but even too engrossing at times, and that, by running to excess, defeats its proper end, by

stand, a common arrangement in Scottish adventure-schools; nor does there exist a single good reason for preventing it from also obtaining in the Scottish national schools. If the parentage of Scotland, whether Voluntary or Establishment, were to be vested with the power of determining that it should be so, and of selecting their schoolmasters, the schools would open with prayer and the reading of the Word,—not because they were State-endowed, but because—the State leaving the point entirely open—they were the schools of a Christian land, to which Christian parents had sent their children, and for which, on their own proper responsibility, they had chosen, so far as they could determine the point, Christian teachers.

making the servant eclipse in the congregational mind the Master whose message he bears. But I do believe that the sentiment, like the order to which it attaches, is, in its own proper place, of Divine appointment. It is a preparation for the reception in love of the gospel message. God does not will that His message should be injured by any prejudice against the bearer of it; and that His will in this matter might be adequately carried out, was one of the grand objects of our contendings in the Church controversy. But we are not to calculate on the existence of any such strong feeling of love between the children of a school and their teacher. If, founding on the experience of our own early years, we think of the schoolmaster, not in his present relation to ourselves as a fellow-citizen, or as a servant of the Church, but simply in his connection with the immature class on which he operates, we will find him circled round in their estimation (save in perhaps a very few exceptional cases) with greatly more of terror than affection. There are no two classes of feelings in human nature more diverse than the class with which the schoolmaster and the class with which the minister of the gospel is regarded by their respective charges; and right well was St Paul aware of the fact, when he sought in the terrors of the schoolmaster an illustration of the terrors of the law. And in this fence of terror we may perhaps find a reason why Christ never committed to the schoolmaster the gospel message." We are afraid we do but little justice, in this passage, to the thinking of our deceased friend; for we cannot recall his flowing and singularly happy language; but we have, we trust, preserved his leading ideas; and they are, we think, worthy of being carefully pondered. We may add, that he was a man who had done much in his parish for education; but that he had at length seen, though without relaxing his efforts, that the religious teaching of his schools had failed to make the rising generation under his charge religious, and had been led scriously to inquire regarding the cause of its failure.

And for this religious part of the services of the day we would deem it derogatory to the character of a schoolmaster to suppose that he could receive any remuneration from the parents of his pupils, or from any one else. For the proper devotional services of the school we would place on exactly the same high disinterested level as the devotional exercises of the family, or as those of the gallant officer and his crew, who, paid for but the defence of their country, gave God thanks on the blood-stained quarter-deck, in their character as Christians, that He had sheltered their heads in one of their country's battles, and then cast themselves in faith upon his farther care. We would, we say, deem it an insult to the profession to speak of a monetary remuneration for the read Word or the prayer offered up. Nay, if either was rated at but a single penny as its price, or if there was a single penny expected for either, where is there the man, Voluntary or Free Church, that would deem it worth the money? The story of the footman who, upon being told, on entering on his new place, that he would have to attend family prayers, expressed a hope that the duty would be considered in his wages, has become We would, howone of the standard jokes of our jest-books. ever, place the religious teaching of the school on an entirely different footing from its religious services. We would assign to it its separate class and its separate time, just as we would assign a separate class and time to the teaching of English grammar, or history, or the dead languages. And whether the remuneration was specified or merely understood, we would deem it but reasonable that this branch of teaching, like all the other branches which occupied the time and tasked the exertions of the teacher, should be remunerated by a fee: -in this department of tuition, as in the others, we would deem the labourer worthy of his hire. We need scarce add, however, that we would recognise no power in the majority of any locality, or in the schoolmaster whom they had chosen, to render attendance at even the devotional services of the seminary compulsory on the children of parents who, on religious or other grounds, willed that they should not join in the general worship. And, of course, attendance on the religion-teaching class would be altogether as much a matter of arrangement between the parent and the schoolmaster, as attendance on the Latin or English classes, or on arithmetic, algebra, or the mathematics.

While, however, we can see no proper grounds for difference

between Voluntaries and Free Churchmen, on even these details of school-management, and see, further, that they never differ regarding the way in which the adventure-schools of the country are conducted, we must remind the reader, that all on which they have really to agree on this question, as Scotchmen and franchise-holders, is simply whether their country ought not, in the first place, to possess an efficient system of national schools, open to all the Christian denominations; whether, in the second, the parents ought not to be permitted to exercise, on their own responsibility, the natural right of determining what their children should be taught; and whether, in the third, the householders of a district ought not to be vested in the power, now possessed by the heritors and parish minister, of choosing the teacher. Agreement on these heads is really all that is necessary towards either the preliminary agitation of the question, or in order to secure its ultimate success. The minor points would all come to be settled, not on the legislative platform, but in the parishes, by the householders. Voluntaryism, wise and foolish, does not reckon up more than a third of the population of Scotland; and foolish, i.e. extreme Voluntaries,—for the sensible ones would be all with us,-would find themselves, when they came to record their votes, a very small minority indeed. And so, though their extreme views may now be represented as lions in the path, it would be found ultimately, that, like the lions which affrighted Pilgrim in the avenue, and made the poor man run back, they are lions well chained up,-lions, in short, in a minority, like the agricultural lion in Punch. Let us remark, further, that if some of our friends deem the scheme proposed for Scotland too little religious, it is as certain that the assertors of the scheme now proposed for England, and advocated in Parliament by Mr Fox, very decidedly object to it on the opposite score. Like the grace said by the Rev. Reuben Butler, which was censured by the Captain of Knockdunder as too long, and by douce Davie Deans as too short, it is condemned for faults so decidedly antagonistic in their character, that they cannot coexist together. One class of persons look exclusively at that lack of a statutory recognition of religion which the scheme involves, and denounce it as infidel; another, at the religious character of the people of Scotland, and at the consequent certainty, also involved in the scheme, that they will render their schools transcripts of themselves, and so they condemn it as orthodox. And hence the opposite

views entertained by Mr Combe of Edinburgh on the one hand, and Mr Gibson of Glasgow on the other.\*

• Mr Combe, however, may be regarded as an extreme man; and so the following letter, valuable as illustrating the views of a not very extreme opponent, though a decided assertor of the non-religious system of tuition, may be well deemed instructive. The writer, Mr Samuel Lucas, was for many years Chairman of that Lancashire Public School Association which Mr Fox proposes as the model of his scheme.

#### TO THE EDITOR OF THE SCOTSMAN.

Sin,—In your paper of the 26th ultimo, I observe among the advertisements a set of resolutions which have been agreed to and signed by a number of parties, with the view of a national movement in favour of an unsectarian system of national education. It is perhaps too early to say, that though the names of some of the parties are well known and highly esteemed in this country, yet that the names of many who might be expected to be foremost in promoting such an object are wanting.

I cannot, however, help thinking, that some of these may have been prevented from signing the document in question by some considerations which have occurred to myself on the perusal of it; and as a few lines of editorial comment indicate that the project has your sanction, you will perhaps allow me briefly to say why I think the people of Scotland should give to it the most deliberate consideration before committing themselves to it.

Agreeing, as I do most fully, with a large proportion of the contents of the resolutions, I regret that its authors have made an attempt, which it is impossible can be successful, to unite in the national school-houses, and in the school hours, a sound religious with an unsectarian education.

What is a sound religious education? Will not the professors of every variety of religious faith answer the question differently?

I think it was Bishop Berkeley who said, orthodoxy is my doxy; heterodoxy is another man's doxy. So it is with a sound religious education. What is sound to me is hollow and superficial, or perhaps full of error, to another.

If it be said that the majority of heads of families must decide as to what is sound and what is unsound, I must protest against such an injustice. The minority will contribute to the support of the public schools, and neither directly nor indirectly can they with justice be deprived of the use of them.

It appears to me that the authors of the resolutions are flying in the face of their own great authority, in proposing to introduce religious instruction into the public schools. It is true that Dr Chalmers proposes that Government should "leave this matter entire to the parties who had to do with the erection and management of the schools which they had been called upon to assist;" but he was not then contemplating the erection of national schools by the public money, but schools erected by voluntary subscription, which the Government might be called on to assist.

His opinion on the right action of Government in the present state of things is clear. He says,—"That in any public measure for helping on the education of the people, Government [should] abstain from introducing the element of religion at all into their part of the scheme."

What, then, should be the course taken by the promoters of public schools, in accordance with the principles enunciated by Dr Chalmers! It appears to me to be clearly this: to make no provision whatever for, or rather directly to exclude, all religious teaching within the walls of the school, and to leave, in the words of the fifth resolution, "the duty and responsibility of communicating religious instruction" in the hands of those "to whom they have been committed by God, viz. to their parents, and, through them, to such teachers as they may choose to entrust with that duty."

This was the course pursued by the Government of Holland in the early part of the present century; and I suppose no one will venture to call in question the morality or religion of the people of that country, or to throw a doubt upon the success of the system.

It is as an ardent friend of National Education, both in Scotland and England, that I have ventured to make these few observations. I desire to throw no obstruction in the way of any movement calculated to attain so desirable an object. It may be that I am mistaken in supposing that it is intended to convey religious instruction, in the public schools, of a kind that will be obnoxious to a minority; and if so, the design of the authors of the resolutions will have no more sincere well-wisher than, Sir, your obedient servant,

SAMUEL LUCAS.

London, 4th February 1850.

### CHAPTER SEVENTH.

General Outline of an Educational Scheme adequate to the Demands of the Age.

—Remuneration of Teachers.—Mode of their Election.—Responsibility.—Influence of the Church in such a Scheme.—Apparent Errors of the Church.—

The Circumstances of Scotland very different now from what they were in the days of Knox.

SCOTLAND will never have an efficient educational system at once worthy of her ancient fame and adequate to the demands of the age, until in every parish there be at least one central school, known emphatically as the Parish or Grammar School, and taught by a superior University-bred teacher, qualified to instruct his pupils in the higher departments of learning, and fit them for College. with this central institute every parish must also possess its supplementary English schools, efficient of their kind, though of a lower standing, and sufficiently numerous to receive all the youthful population of the district which fails to be accommodated in the other. In these, the child of the labourer or mechanic,—if, possessed of but ordinary powers, he looked no higher than the profession of his father,—could be taught to read, write, and figure. If, however, there awakened within him, during the process, the stirrings of those impulses which characterize the superior mind, he could remove to his proper place,—the central school,—mayhap, in country districts, some two or three miles away; but when the intellectual impulses are genuine, two or three miles, in such cases, are easily got over.

We would fix for the teachers, in the first instance, on no very extravagant rate of remuneration; for it might prove bad policy in this, as in other departments, to set a man above his work. The salaries attached at present to our parish schools vary from a minimum of £25 to a maximum of about £34;—let us suppose that they varied, instead, from a minimum of £60 to a maximum of £80,

-not large sums, certainly, but which, with the fees and a free house, would render every parochial schoolmaster in Scotland worth about from £80 to £100 per annum, and in some cases,-dependent, of course, on professional efficiency and the population of the locality,—worth considerably more. The supplementary English schools we would place on the average level maintained at present by our parish schools, by providing the teachers with free houses, and yearly salaries of a minimum of £30 and a maximum of £40. And as it is of great importance that men should not fall asleep at their posts, and as tutors never teach more efficiently than when straining to keep ahead of their pupils, we would fain have provision made that, by a permitted use of occasional substitutes, this lower order of schoolmasters should be enabled to prepare themselves, by attendance at College, for competing, as vacancies occurred, for the higher schools. It would be an arrangement worth £20 additional salary to every school in Scotland, that the channels of preferment should be ever kept open to useful talent and honest diligence; so that the humblest English teacher in the land might rise, in the course of years, to be at the head of its highest school; nay, that, like that James Beattie who taught at one time the parish school of Fordoun, he might, if native faculty had been given and wisely improved, become one of the country's most distinguished Professors. In fixing our permanent castes of schools,-Grammar and English,—we would strongly urge that there should be no permanent castes of teachers fixed,-no men condemned to the humbler walks of the profession, if qualified for the higher. life-giving sap would thus have free course, from the earth's level to the topmost boughs of our national scheme; and low as an Englishman might deem our proposed rates of remuneration for University-taught men, we have no fear that they would prove insufficient, coupled with such a provision, for the right education of the country.

We are not sure that we quite comprehend the sort of machinery meant to be included under the term Local or Parochial Boards. It seems necessary that there should exist Local Committees of the educational franchise-holders, chosen by themselves, from among their own number, for terms either definite or indefinite, and recognised by statute as vested in certain powers of examination and inquiry. But though a mere name be but a small matter, we are inclined to

regard the term Board as somewhat too formidable and stiff. us, at least for the present, substitute the term Committee; and as large Committees are apt to degenerate into little mobs, and, as such, to conduct their business noisily and ill, let us suppose educational Committees to consist, in at least country districts or the smaller towns, of some eight or ten individuals, selected by the householders, for their intelligence, integrity, and business habits, and with a chairman at their head, chosen from among their number by themselves. A vacancy occurs, let us suppose, in either the Grammar or one of the English schools of the place;—the Committee, through their chairman, put themselves in communication with some of the Normal schoolmasters of the south, and receive from them a few names of deserving and qualified teachers, possessed of diplomas indicating their professional standing, and furnished, besides, with trustworthy certificates of character. Or, if the emoluments of the vacant school be considerable, and some of the neighbouring teachers, placed on a lower rate of income, have distinguished themselves by their professional merits, and so rendered themselves known in the district, let us suppose that they select their names, and to the number of some two, three, four, or more, submit them, with the necessary credentials, to their constituents the householders. And these assemble on some fixed day, and, from the number placed on the list, select their men. Such, in the business of electing a schoolmaster, would, we hold, be the proper work of a Committee. In all other seasons the Committee might be recognised as vested in some of the functions now exercised by the Established Presbyteries, such as that of presiding, in behalf of the parentage of the locality, at yearly or half-yearly examinations of the schools, and of watching over the general morals and official conduct of the teacher. But the power of trial and dismission, which, of course, would need to exist somewhere, we would vest in other hands. Let us remark. in the passing, that much might come to depend, ultimately, on the portioning out of the localities into electoral districts of a proper size, and that it would be perhaps well, as a general rule, that there should be no subdivisions made of the old parishes. There are few parishes in Scotland in which the materials of a good Committee might not be found; but there are perhaps many half, and third, and quarter parishes in which no such materials exist. Further, the householders of some country hamlet or degraded town-suburb, populous enough to require its school, might be yet very unfit of themselves to choose for it a schoolmaster. And hence the necessity for maintaining a local breadth of representation sufficient to do justice to the principle of the scheme, and to prevent it, if we may so speak, from sinking in the less solid parts of the kingdom. A parochial breadth of base would serve as if to plank over the unsounder portions of the general surface, and give footing to a system of schools and teachers worthy, as a whole, of the character and the necessities of a country wise and enlightened in the main, but that totters on the brink of a bottomless abyss.

The power of trying, and, if necessary, of dismissing from his charge, an offending teacher, would, however, as we have said, require to exist somewhere. Every official, whether of the State or Church, or whether dependent on a single employer or on a corporation or company, bears always a twofold character. He is a subject of the realm, and, as such, amenable to its laws; he has also an official responsibility, and may be reprimanded or dismissed for offences against the requirements and duties of his office. A tradesman or mechanic may go on tippling for years, wasting his means and neglecting his business, untouched by any law save that great economic law of Providence which dooms the waster to ultimate want; but for the excise officer, or bank accountant, or railway clerk, who pursues a similar course, there exists a court of official responsibility, which anticipates the slow operation of the natural law, by at once divesting the offender of his office. And the Statepaid schoolmaster must have also his official responsibility. would serve neither the ends of justice nor the interests of a sound policy to erect his immediate employers into a court competent to try and condemn;—their proper place would be rather that of parties than of judges; and as parties, we would permit them simply to conduct against him any case for which they might hold there existed proper grounds. A schoolmaster chosen by a not large majority, might find in a few years that his supporters had dwindled into a positive minority; parents whose boys were careless, or naturally thick-headed, would of course arrive at the opinion that it was the teacher who was in fault; nay, a parent who had fallen into arrears with his fees might come to entertain the design of discharging the account simply by discharging the schoolmaster; and thus great injustice might be done to worthy and efficient men, and one of the

most important classes of the community placed in circumstances of a shackled dependency, which no right-minded teacher could submit to occupy. What we would propose then, is, that the power of trial, and of dismission if necessary, should be vested in a Central National Board, furnished with one or more salaried functionaries to record its sentences and do its drudgery, but consisting mainly of unpaid members of high character and standing, -some of them, mayhap, members ex officio,-the Lord Provost of Edinburgh let us suppose,—the Principal and some of the Professors of the Edinburgh University,-the Rector, shall we say, of the High School,-the Lord Advocate, and, mayhap, the Dean of Faculty. And as it would be of importance that there should be as little new machinery created as possible, the evidence, criminatory or exculpatory, on which such a Board would have to decide could be taken before the Sheriff Courts of the provinces, and then, after being carefully sifted by the Sheriffs or their Substitutes, forwarded in a documentary form to Edinburgh. It would scarce be wise to attempt extemporising an official code in a newspaper article; but the laws of such a code might, we think, be ranged under three heads,-immorality, incompetency, and breach of trust to the parents. We would urge the dismissal,—as wholly unqualified to stand in the relation of teacher to the youthhead, -of the tippling, licentious, or dishonest schoolmaster; further, we would urge the dismissal (and in cases of this kind the corroborative evidence of the Government Inspector might he regarded as indispensable) of an incompetent teacher who did not serve the purpose of his appointment; and, in the third and last place, we would urge that a teacher who made an improper use of his professional influence over his pupils, and of the opportunities necessarily afforded him, and who taught them to entertain beliefs. ecclesiastical or semi-ecclesiastical, which their parents regarded as erroneous, should be severely remprimanded for such an offence in the first instance, and dismissed if he persevered in it. We would confer upon the Board, in cases of this last kind, no power of deciding regarding the absolute right or wrong of the dogmas taught. The teacher might be a zealous Voluntary, who assured the children of men such as the writer of these articles that their fathers, in asserting the Establishment principle, approved themselves limbs of that mystic Babylon which was first founded by Constantine; or he might be a conscientious Establishment-man, who dutifully pressed

upon the Voluntary pupils under his care, that their parents, though they perhaps did not know it, were atheistical in their views. And we would permit no board to determine in such cases, whether Voluntaryism was in any respect or degree tantamount to atheism, or the Establishment principle to Popery. But we would ask them to declare, as wise and honest men, that no schoolmaster, under the pretext of a zeal for truth, should with impunity break faith with the parents of his pupils, or prejudice the unformed and ductile minds entrusted to his care against their hereditary beliefs. we, however, do no violence by such a provision, we have heard it asked, to the conscientious convictions of the schoolmaster? not in the least. If he was in reality the conscientious man that he professed to be, he would quit his equivocal position as a teacher, in which, without being dishonest, he could not fulfil what he deemed his religious duty, and become a minister; a character in which he would find Churches within which he could affirm with impunity that Dr Chalmers was, in virtue of his Establishment views, little better than a Papist, or that Robert Hall, seeing he was a Voluntary. must have been an unconscious atheist at bottom.

Let us next consider what the influence of the ministers of our Church would be under a national scheme such as that which we desiderate, and what the probability that the national teaching would be religious. The minister, as such, would possess, nominally at least, but a single vote; and if he were what an ordained minister may in some cases be,-merely a suit of black clothes surmounted by a white neckcloth,—the vote, nominally one, would be also really but one: nor ought it, we at once say, to weigh in such cases an iota more than it counted. Mere black coats and white neckcloths. though called by congregations, and licensed and ordained by Presbyteries, never yet carried on the proper business of either Church or But if the minister was no mere suit of clothes, but a Christian man, ordained and called not merely by congregations and Presbyteries, but by God himself, his one vote in the case would outweigh hundreds, simply because it would represent the votes of hundreds. Let us suppose that, with the national schools thrown open, a vacancy had occurred in the parish school of Cromarty during the incumbency of the lamented Mr Stewart. The people of the town and parish, possessing the educational franchise, would meet, -their Committee would deliberate,-there would be a teacher

chosen,-in all probability the present excellent Free Church teacher of the town,—and every man would feel that he had exercised in the election his own judgment on his own proper responsibility. And yet it would assuredly be the teacher whom the minister had deemed on the whole most eligible for the office, that would find himself settled, in virtue of the transaction, in the parish school. How? Not, certainly, through any exercise of clerical domination, nor through any employment of what is still more hateful,-clerical manœuvre,-but in virtue of a wide-spread confidence reposed by the people in the wisdom and the integrity of the minister sent them by God himself to preach to them the everlasting gospel. In almost all the surrounding parishes,-in Resolis, Rosskeen, Urquhart under the late Dr M'Donald, Alness, Kiltearn, Kincardine, Kilmuir, &c. &c. &c., -in similar cases similar results would follow; and if there are preachers in that vast northern or north-western tract, which, with the three northern counties, includes also almost the entire Highlands, in which such results would not follow, it would be found that, in most cases, the fault lay rather with the ordained suits of black, topped by the white neckcloths, than with the people whom they failed to influence.

As for the religion or the religious teaching of the schools, we hold it to be one of the advantages of the proposed scheme, that it would really stir up both ministers and people to think seriously of the matter, and to secure for the country truly religious teaching, so far as it was found to be at once practicable and good. Previous to the year 1843, when the parish schools lay fully within our power, there was really nothing done to introduce religious teaching into them; we had it all secure on written sheep-skin, that their teaching should and might be religious, for we had them all fast bound to the Establishment; and, as if that were enough of itself, ministers, backed by heritors and their factors, went on filling these parish schools with men who stood the test of the Disruption worse, in the proportion of at least five to one, than any other class in the country, and who, if their religious teaching had but taken effect on the people by bringing them to their own level, would have rendered that Disruption wholly an impossibility.\*

<sup>•</sup> There are about one thousand one hundred parish schoolmasters in Scotland: of these, not more than eighty (strictly, we believe, seventy-seven) adhered to the Free Church at the Disruption.



then, when that great event occurred, we flung ourselves into an opposite extreme,-eulogized our Educational Scheme as the best and most important of all the Schemes of our Church, on, we suppose, the principle so well understood by the old divines, that whereas the other Schemes were of God, and God-enjoined, this Scheme was of ourselves,-introduced, further, the design of "inducting" our teachers, as if an idle ceremony could be any substitute for the indispensable commission signed by the Sovereign, and could make the non-commissioned by Him at least half ecclesiastics.\* And then, after teaching our schoolmasters to teach religion, we sent them abroad in shoals, some of them, no doubt, converted men, hundreds of them unconverted, and religious but by certificate,-to make the children of the Free Church as good Christians as themselves. And, by attempting to make them half ecclesiastics, we have but succeeded in making them half mendicants and somewhat more. a character which, assuredly, no efficient schoolmaster ought to bear; for while his profession holds in Scripture no higher place than the two secular branches of the learned professions, physic and the law, he is as certainly worthy of his reward, and of maintaining an independent position in society, as either the lawyer or the physician.

<sup>\*</sup> The Church as such ought to employ the schoolmaster, it has been argued, in virtue of the Divine injunction, "Search the Scriptures";what God commands men to do, it is her duty to enable men to do. The argument is excellent, we say, so far as it goes; but of perilous application in the case in hand. It is the Church's duty to teach those to read the Scriptures, who, without her assistance, would not be taught to read them. But if by teaching Latin, arithmetic, algebra, and the mathematics to ten, she is incapacitating herself from teaching twenty to read the Bible; or if, by teaching twenty to read the Bible, who would have learned to read it whether she taught them or no, she is incapacitating herself from teaching twenty others to read it, who, unless she teach them, will never learn to read it at all, then, instead of doing her recognised duty in the matter, she is doing exactly the reverse of her duty,—doing what prevents her from doing her duty. Let the Free Church but take her stand on this argument, and straightway her rectors, her masters in academies, and her schoolmasters planted in towns and populous localities, to teach the higher branches, become so many bars raised by herself virtually to impede and arrest her, through the expense incurred in their maintenance, in her proper work of enabling the previously untaught and ignorant to read the Word of God, in obedience to the Divine injunction.

In schools truly national,—with no sheep-skin authority to sleep over on the one hand, and no idle dream of semi-ecclesiastical "induction" to beguile on the other,—the item of religious teaching, brought into prominence by both the Free and the Established Churches in the preliminary struggle, would assert and receive its due place. Scotland would possess what it never yet possessed,not even some twenty years or so after the death of Knox,—a system of schools worthy, in the main, of a Christian country. We are told by old Robert Blair, in his autobiography, that when first brought under religious impressions (in the year 1600), "he durst never play on the Lord's day, though the schoolmaster, after taking an account of the Catechism, dismissed the children with that express direction, 'Go not to the town, but to the fields, and play.' I obeyed him," adds the worthy man, "in going to the fields, but refused to play with my companions, as against the commandment of God." Now, it is not at all strange that there should have been such a schoolmaster, in any age of the Presbyterian Church, in one of the parish schools of our country; but somewhat strange, mayhap, considering the impression so generally received regarding the Scottish schools of that period, that Blair should have given us no reason whatever to regard the case as an extreme or exceptional one. Certainly, with such a Central Board in existence as that which we desiderate, no such type of schoolmaster would continue to hold office in a national seminary.

Further, it really seems difficult to determine, whether the difference between the old Educational Scheme of Knox and that proposed at the present time by the Free Church, or the difference between the circumstances of Scotland in his days and of Scotland in the present day, be in truth the wider difference of the two. Knox judged it of "necessitie, that every several kirk should have one schoolmaster appointed,"—" such a one at least as was able to teach Grammar and the Latine Tongue;" "that there should be erected in every notable town," a "Colledge, in which the Arts, Logic, and Rhethorick, together with the Tongues, should be read by masters for whom honest stipends should be appointed;" and further, "that fair provision should be made for the [support of the] poor [pupils], in especial those who came from landward," and were "not able, by their friends nor by themselves, to be sustained at letters." We

know that the notable towns referred to here as of importance enough to possess Colleges were, many of them, what we would now deem far from notable:-Kirkwall, the Chanonry of Ross, Brechin, St Andrews, Inverary, Jedburgh, and Dumfries, are specially named in the list; - and we know farther, that what Knox deemed an "honest stipend" for a schoolmaster amounted, on the average, to about two-thirds the stipend of a minister. Such, in the sixteenth century, was the wise scheme of the liberal and scholarly Knox, the friend of Calvin, Beza, and Buchanan. Are we to recognise its counterpart in the middle of the nineteenth century, in a Scheme at least three-fourths of whose teachers are paid with yearly salaries of from L.10 to L.13. 13s. 4d.,—about half ploughman's wages,—and of whom not a fourth have passed the ordeal of a Government examination, pitched at the scale of the lowest rate of attainment? The scheme of the noble Knox!!! Say rather a many-ringed filmspinning grub, that has come creeping out of the old crackling parchment, in which the sagacious Reformer approved himself as much in advance of his own age as many of those who profess to walk most closely in his steps demonstrate themselves to be in the rear of theirs.

Let us next mark how entirely the circumstances of the country have changed since the days of the First Book of Discipline. With the exception of the clergy, a few lay proprietors, and a sprinkling of the inhabitants of the larger towns, Scotland was altogether, in the earlier period, an uneducated nation. Even for more than a century after, there were landed gentlemen of the northern counties unable, as shown by old deeds, to sign their names. If the Church had not taken upon herself the education of the people in those ages, who else was there to teach them? Not one. Save for her exertions, the Divine command, "Search the Scriptures," would have remained to at least nine-tenths of the nation a dead letter. But how entirely different the circumstances of Scotland in the present time! The country has its lapsed masses,—men in very much the circumstances, educationally, of the great bulk of the population in the age of Knox; and we at once grant that, unless the Churches of the country deal with these as Knox dealt with the whole, there is but little chance of their ever being restored to society, or the humanizing influences of religion, let Government

make for them what provision it may.\* But such is not the condition of the membership of at least the Evangelical Churches. Such is palpably not the condition of the membership of the Free Church. consisting, as it does, of parents taken solemnly bound, in their baptismal engagements, to bring up their children in the "nurture and admonition of the Lord," and of the children for whom they have been thus taken bound. Save in a few exceptional cases, their education is secure, let the Church exert herself as little as she may. She is but exhausting herself in vain efforts to do what would be done better without her. She has all along contemplated, we are told, merely the education of her own members; and these form exactly that portion of the people which,-unless, indeed, the solemn engagements which she has deliberately laid upon them mean as little as Excise affidavits or Bow Street oaths,-may be safely left to a broad national Scheme, wisely based on a principle of parental responsibility.

"If thou altogether holdest thy peace at this time," said Mordecai to Esther, "then shall there enlargement and deliverance arise to the Jews from another place, but thou and thy father's house shall be destroyed." Scotland will have ultimately her Educational Scheme adequate to the demands of the age; but if the Free Church stand aloof, and suffer the battle to be fought by others, her part or lot in it may be a very small matter indeed. What, we ask, would be her share, especially in the Highlands, in a scheme that rendered the basis of the educational franchise merely co-extensive with the basis of the political one? Nay, what, save perhaps in the northern burghs, would be her share in such a scheme over Scotland generally? A mere make-weight at best. But at

This statement has been quoted by an antagonist as utterly inconsistent with our general line of argument; but we think we may safely leave the reader to determine whether it be really so. Did we ever argue that any scheme of national education, however perfect, could possibly supersede the proper missionary labours of the Churches, whether educational or otherwise! Assuredly not. What we really assert is, that if the Churches waste their erergies on work not missionary, the work which, if they do it not, cannot be done, must of necessity be neglected; seeing that, according to Bacon, "charity will hardly water the ground where it must first fill a pool."

least the lay membership of the Free Church will, we are assured, not long stand aloof; and this great question of national education being in no degree an ecclesiastical one, nor lying within the jurisdiction of Presbyteries or Assemblies, true lovers of their country and of their species, whether of the Established or of the Free Churches, will come forward and do their duty as Scotchmen on the political platform. In neither body does the attitude assumed by the ecclesiastical element in this question, so far as has yet been indicated, appear of a kind which plain simple-minded laymen will delight to contemplate. The Established Church Courts are taking up the ground that the teaching in their parish schools has been all along religious, and at least one great source from which has sprung the vitalities of the country's faith. And who does not know that to be a poor unsolid fiction,—a weak and hollow sham? the other hand, some of our Free Churchmen are asserting that they are not morally bound to their forlorn teachers for the meagre and altogether inadequate salaries held out to them in prospect, when they were set down in their humble schools, divorced from all other means of support, to regulate their very limited expenditure by the specified incomes. Farther, they virtually tell us that we cannot possibly take our stand as Scotchmen on this matter, in the only practical position, without being untrue to our common Christianity, and enemies to our Church. It has been urged against our educational articles, that we have failed to take into account the fall of man: he would surely be an incorrigible sceptic, we reply, who could look upon statements such as these, and yet doggedly persist in doubting that man has fallen. But, alas! it is not a matter on which to congratulate ourselves, that when the Established Church is coming forward to arrest the progress of national education with her strange equivocal caveat, the Free Church,—the Church of the Disruption,—should be also coming forward with a caveat which at least seems scarce less equivocal; and that, like the twin giants of Guildhall,-huge, monstrous, unreal,-both alike should be turning deaf and wooden ears to the great clock of destiny, as it strikes the hours of doom to their distracted and sinking country. O for an hour of the great, the nobleminded Chalmers! Ultimately, however, the good cause is secure. It is a cause worth struggling and suffering for. We know a little boy, not yet much of a reader, who has learned to bring a copy of Scott's " Tales of a Grandfather," which now opens of itself at the

Battle of Bannockburn, to a little girl, his sister, somewhat more in advance, that she may read to him, for the hundredth time, of Wallace and the Black Douglas, and how the good King Robert struck down Sir Henry Bohun with a single blow, full in the sight of both armies. And after drinking in the narrative, he tells that, when grown to be a big man, he too is to be a soldier like Robert the Bruce, and to "fight in the battle of Scotland." And then he asks his father when the battle of Scotland is to begin? Laymen of the Free Church, the battle of Scotland has already begun; and 'tis a battle better worth fighting than any other which has arisen within the political arena since the times of the Reform Bill. country has still claims upon you: the Disruption may have dissolved the tie which bound you to party; but that which binds you to Scotland still remains entire. The parental right is not dissolved by any traditionary requirements of the altar; nor can we urge with impunity to our country,-" It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me."

THE END.

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### MENTAL PHILOSOPHY OF EDUCATION.

The reality of the subject is nearly self-evident; for since the mind, which education is employed to form and develop, possesses its own peculiar powers, governed and operating by their own peculiar laws, it follows, that correct education must consist in the adoption of plans accommodated to those powers, and in the use of means co-operating with their laws.

The importance of the subject arises from the obvious fact, that the more thoroughly the powers of the mind and their laws are understood, conformed to, and complied with, the more enlightened and therefore the more precise, the more skilful and therefore the more successful, does the process of education become.

It will be acceptable to you to hear these views respecting the theoretical reality and practical value of our subject confirmed by the most eminent teachers of mental science. Thus Dr. Thomas Brown remarks: "The true science of education is the philosophy of the human mind applied practically to the human mind. It is from observation of the laws of mind, that all which is most admirable in the noble art of education is derived. These laws we must follow, indeed, since they exist not by our contrivance, but by the contrivance of that nobler

wisdom, from which the very existence of the mind has flowed: yet if we know them well, we can lead them, in a great measure, even while we follow them." (a) To the same effect Professor Dugald Stewart remarks, "The power of education, although great, is confined within certain limits; for it is by co-operating with the natural principles of the mind, that it produces its effects." (b) Again: "It is impossible, and always will be, to form a rational plan for the improvement of the mind without an accurate and comprehensive knowledge of the principles of the human constitution." (c) And again: "education never can be systematically directed to its proper objects till we have obtained, not only an accurate analysis of the general principles of our nature, and an account of the most important laws which regulate their operation, but an explanation of the various modifications and combinations of these principles, which produce that diversity of talents, genius, and character we observe among men." (d) Such an accurate analysis of the mental powers would suggest rules for their further improvement, and for a more successful application of them to their proper purposes. (e) "He regrets, that as far as he was aware, no attempt had been made to analyse and illustrate the principles of human nature, in order to lay a philosophical foundation for their proper culture." (f)

Encouraged by these testimonies, which might be greatly multiplied to the value of our subject, I shall attempt to give a sketch of the practical application of mental science to intellectual, moral, and religious education, by adducing the chief doctrines and facts of that science as these are stated by some one or more of its most approved teachers, and by combining some of their practical deductions from them with those which I would offer. The numerous topics in this department of metaphysics, and the limits of a single lecture, must be accepted

<sup>(</sup>a) Lectures on the Philosophy of the Human Mind, Edin. 1830; Lec. 3.

<sup>(</sup>b) Outlines of Mor. Phil. Edin. 1829, sec. 174.

<sup>(</sup>c) Elements of the Philosophy of the Human Mind, edited by the Rev. G. N. Wright, London, 1850, p. 16.

<sup>(</sup>d) P. 13. (e) P. 16. (f) P. 14.

as the apology for a merely didactic, as well as cursory method of pursuing the design. It may also be useful now to remark, that when we shall speak of the several intellectual faculties, it will not be meant that these are so many distinct powers of the mind, each having its separate province, like the several bodily senses; but only so many modes of action of the same one thinking and intelligent principle of our nature. mind," as Dr. Brown observes, "is not a mere bundle of faculties, but a unity capable of passing into consecutive states." Hence, consciousness, attention, conception, abstraction, association of ideas, memory, imagination, and judgment are to be considered as acts or states of the mind being conscious, attending, conceiving, abstracting, associating, remembering, imagining, judging (q)—a remark which will render it unimportant whether we retain the old classification of the faculties or adopt any new one.

The first faculty or mental state, both in the natural and philosophical order of our subject, is CONSCIOUSNESS, or "the immediate and inseparable knowledge which the mind has of its sensations and thoughts, and in general of all its present operations." (h)

It is relevant to my plan to remark, that consciousness seems susceptible chiefly of two states:—the one so tranquil or low as not to obtrude itself on the mind's attention, and which normal or natural state of the faculty we may call the negative; the other, in which it becomes so active, or rises so high, as more or less to occupy, and therefore to embarrass, the mind's attention to other objects, which we may call the positive. The reality and useful application of this distinction may soon be made apparent.

We all know that our best mental operations are conducted during a negative state of the consciousness, when, to use popular language, we have lost or forgotten ourselves in our subject or object—that is, when our consciousness, though still alive, is not so intense as to be perceived by us, and, therefore,

<sup>(</sup>g) Locke's Essay, book 2, ch. 21, sec. 17-20.

<sup>(</sup>h) Stew. Outl. sec. 1-9.

to clog the operation of our other faculties. The perfect action of our intellectual, and even moral, as of our vital powers, ever goes on in a degree below our consciousness of them. We never think, or write, or discourse so well as when, along with a sufficient acquaintance with our subject, we have ceased to be aware that we are so employed. We even learn best when least conscious that we are learning. We are never more truthful than when we speak or act without having a distinct feeling that we are truthful. On the contrary, positive consciousness betokens a wrong or imperfect action, whether of our intellectual or moral powers—in other words, excellence of all kinds is unconscious of its own existence. Consequently the first and pervading rule of education is, to engage and interest the mind without exciting it, and especially without exciting its attention to itself.

This fact justifies the caution so often given, not to think too deeply upon any subject, because doing so suspends the action of the faculties. It shows us the intellectual evil at least of fear, petulance, and an undue distrust of our own powers; and elucidates the mischiefs of pride, vanity, ambition, or affectation: because all these, by rendering the mind positively conscious, impede or diminish its powers. Rochefoucault glances at this fact in his first maxim, which says, "the desire of appearing persons of ability often prevents our being so." It shows also the objectionableness of making praise a motive to good conduct, because a view to that object diverts the attention from the means of gaining it. It shows, too, the emptiness of praise, because when we most deserve it we least value it.

Positive consciousness is, also, while it continues, a sure cause of mental pain. What the French called *mauvaise honte*, with all its sufferings as well as detriment, consists of an undue activity of consciousness, however excited. In the department of religion, the anguish of a mere intense consciousness may be mistaken for the action of conscience, contrition, or humility; in which case it tends only to religious indolence or despair.

The general means of avoiding the intrusions of positive consciousness are, the constant and full occupation of the mind upon unquestionable duties, and the performance of these as duties irrespectively of every other consideration. But the cure for the immediate undue operation of this faculty is, to turn the attention from the object that excites it to the operation or passion itself; for as soon as we do so, the passion subsides or vanishes. It is a most valuable rule, and of very extensive application to our moral, as well as mental nature, that when the mind is drawn off from the object or subject to attend to its own operation, that operation ceases and escapes our notice; and what is equally valuable, we also forget the object.(i)

The best reference I have met with to the foregoing subject, is in a modern work by the Rev. Chauncy Hare Townshend, late of Trinity Hall, Cambridge, who remarks: "Consciousness is susceptible of various developments, which have never been properly distinguished into their several grades. One of these grades is reflective consciousness or internal observation, and which, as not being identical with its parent, should not be involved with it in one common definition. Simply to feel, or simply to pass again through a succession of former feelings with a sense of their relation to our personal identity, is not the same as to be self-regardant and watchful of our own sensations as they arise. Under the last circumstances, the mind is manifestly in another state and tone of feeling. mind may act without internal observation, while without simple consciousness it cannot act."

He distinguishes the several states in which consciousness may exist into simple consciousness, or the mind's action when thought is accompanied by no reflection, and is succeeded by no memory of the subjects of its meditation; retrospective consciousness, or the mind's action when it passes through a series of former thoughts and sensations without making them the objects of scrutiny; and introspective con-

<sup>(</sup>i) Reid, Essay 1, ch. 6, sec. 4.

sciousness, the mind's action when self-regardant, which succeeds the thought on which it casts a reflective glance, and has ourselves for its object. He gives as an instance of the latter, "that constant self-scrutiny, both mental and physical, that some persons carry on in society, when they observe their every least word, fearful to utter ought amiss, and their every least gesture, lest they should commit awkwardness:" and justly remarks, "would we find man's stamp of mental superiority, we must seek it in that freedom from the disturbance of introspective consciousness which, being of itself an act, annihilates pro tempore all other acts."

He thus illustrates this principle:—"Were we perpetually to exercise the reflex act of the mind, and to pause upon our thoughts with self-observation, our train of ideas would halt and fall to pieces. Nor is this all: any admixture of the introspective consciousness detracts from the perfection of once acquired and habitual motions, as well as it spoils the freedom and bold expansion of our thoughts. Of this we may soon convince ourselves. Though, generally, insensible of the act of breathing, we may by attention become aware of the process. What follows?—An immediate sense of uneasiness. and an interruption of that regular motion which seems to go on so well of itself. Again: that winking of the eye, whereby the organ is healthily preserved, becomes a torment if we think about it. Every musician must have felt, when he has learnt to play a piece of music by heart, if he thinks upon the direction of his fingers, he is apt to play false. Let him trust to the simply memorial consciousness of his physical being, and he does not err. I have even known persons successfully consult the memory of the fingers (as it may be called) when they have in vain questioned their intellectual memory. I remember a lady trying to recal an air which she could once execute on the piano, and she could not do this until she had (as she expressed it) 'ceased thinking about it, and let her fingers go of themselves.' Again: the operations of memory are impeded by the introspective consciousness, as Darwin, in his Zoonomia, observes; we frequently experience, when we

are doubtful about the spelling of a word, that the greater exertion we use—that is, the more intensely we think about it—the further we are from regaining the lost association, which readily recurs when we have become careless about it. Introspective consciousness, then, appears equally to mar our liberty and our memory both of thought and of motion; and in proportion as we can be exempted from its interference, we attain a higher state of intellect and corporeal activity. Nor is proof wanting to confirm this. The state of the philosopher who solved the problem of the universe, was avowedly a state of abstraction and self-forgetfulness: and it is equally well known that natural sleepwalkers, who never can be supposed capable of self-scrutiny, will achieve feats which would be the horror of their waking moments."

"We will," he says, "bring the matter at once home to every one's personal feelings. What is it that accompanies and adds to the awkwardness caused by timidity? An overwatchfulness—a care that mars itself—in fine, the predominant presence of the introspective consciousness. The shy scarcely ever forget themselves as it is called—make them do so, and their deportment is at once improved."(j)

I trust that the great neglect which this subject has hitherto received, notwithstanding its obvious importance to all persons, and especially to the young, will be deemed a sufficient excuse for the length of this quotation, which serves to elucidate as well as to confirm my previous observations. Let young persons learn to make the following use of it, which for their sakes I will sum up into a maxim. Thinking of self is the obstacle to all excellence and happiness.

The next doctrine of mental philosophy which it is consistent with our plan to notice is, that the mind at birth is entirely destitute of ideas; or as Mr. Locke defines it, there are no innate ideas, no primary notions, characters as it were, stamped upon the mind of man, which the soul receives in its very first being, and brings into the world with it; but men, barely by the

<sup>(</sup>j) Facts in Mesmerism. London, 1844; p. 201-207.

use of their natural faculties, attain to all the knowledge they have." (k)

From this doctrine (which must, however, be held along with certain important qualifications to be subsequently noticed) that the mind at birth is in regard of ideas, as Mr. Locke elsewhere terms it, like "white paper," it certainly follows that it is under no disadvantage from any ideas prior to those it gains by experience. Consequently, it is equally certain that we may, by a wise management of circumstances, preclude, to a great extent at least, the access to the infant and youthful mind of erroneous and evil ideas; and since the mind cannot but gain some or other ideas, we may secure the communication to it of those only which are right and good. Education, therefore, in regard to this most important part of it, ought to be begun at home, and by the parents themselves, and from the earliest period, by their watching over the mental impressions and associations derived by their children from circumstances, scenes, and persons; so as to secure the infant mind from the influence of error and vice, and to engage its earliest perceptions and prepossessions on the side of truth and virtue. (1) The importance of this practical inference from Mr. Locke's doctrine, is increased by the acknowledged fact, that our earliest ideas and impressions are indelible and exert a stronger and more permanent bias over our future conduct and happiness than any which we subsequently acquire. Happy, therefore, is the child who comes to a place of education with its mind as free as possible from wrong or pernicious ideas, and properly furnished with those only which are true and useful; and happy and full of hope is the task allotted to the instructor, of further continuing and completing the mental development which has been begun by such a careful superintendence of the infant mind.

This doctrine, that the mind is destitute of innate ideas, further teaches the necessity of exertion both by the teacher and learner: for it shows that all the knowledge the mind can ever receive, will have to be imported into the understanding.

<sup>(</sup>k) Essay, book 1, ch. 2, sec. 1, &c.

<sup>(1)</sup> Stew. Ele. p. 11.

It also demonstrates, perhaps more clearly than any other fact, both the natural equality of man and the impartiality of his Creator. Who can doubt either of these facts, when he is informed that all mankind come into the world—that is, from the hands of God—in the same state of mental blankness, which no wealth, power, or wisdom of their parents could alter.

Yet, as already intimated, this doctrine of Mr. Locke must be held in conjunction with another which he also held, that the mind originally possesses some innate practical principles. (m) It seems generally agreed upon by the best writers on mental science, that the mind, though one unvaried blank as regards knowledge, is not the mere passive recipient of impressions from without, but has innate feelings which appreciate the moral difference of actions, and intellectual energies, by whose operation on the ideas it receives from experience, a new order of truths is originated and derived into the understandingtruths as different from either of their causes as is the spark produced by the collision of flint and steel. Thus, it is the leading doctrine of Immanuel Kant's system, and which had been previously adverted to by Cudworth, (n) that "what truth soever is necessary, that is absolute in itself, and of universal extent, is derived to the mind from its own operation, and does not rest on observation and experience; as, conversely, what truth or perception soever is present to the mind, with a consciousness, not of its necessity, but of its contingency, is ascribable not to the original agency of the mind itself, but derives its origin from observation and experience." (o) The mind, therefore, out of a regard to these coactive capabilities and their results, has been compared to "a blank which had been already touched by a celestial hand, and which, when plunged in the colours which surround it, takes not its tinge from accident but design, and comes forth covered with a glorious pattern;" (p) and it has been truly said, that the mind perceives by occasion

<sup>(</sup>m) Ess. bk. 1, ch. 3, sec. 3.

<sup>(</sup>n) Sir Jas. Macintosh's Dissert. p. 44.

<sup>(</sup>o) Metaphysics of Ethics, translated by Semple, intro. p. 25.

<sup>(</sup>p) Rev. A. Sedgwick's Discourse on Academic Studies.

of outward objects, as much more than is represented to it by sense, as a learned man does in the best-written book than an illiterate person. (q) How great, then, is the encouragement afforded by this doctrine to the teacher in all departments! and how sublime, as well as important, does it render the work of instruction! for it shows us that the mind itself, out of the rude materials of knowledge with which we supply it, forms a magnificent structure of its own, and by its participation in the divine wisdom, cherishes the bare seeds of instruction into the flowers and fruits of an intellectual harvest.

We must also hold Mr. Locke's doctrine, that there are no innate ideas in the mind, in harmony with another principle, now universally admitted :- that there are essential differences in the minds of children previous to that period at which, in general, their intellectual education commences. There is even an hereditary character, however it may be accounted for, which appears remarkable in particular families, and is, perhaps, discernible more or less in every family. Thus, one race, family, or individual is distinguished by a genius for the abstract sciences, while deficient in vivacity, in imagination, and in taste. Another is incapable of patient attention or profound research, &c. And hence we would infer, that the system of education which is proper to be adopted and pursued in particular cases, ought to have reference to these mental differences, and be calculated, as much as possible, to develop and to cherish desirable qualities and capabilities, and to supply any deficiency, or to strengthen any weakness, in the active and intellectual principles which may be apprehended. (r) These original differences in the mind of children will readily present themselves to the observation of a discerning and impartial parent or teacher; for they are frequently indicated, if not even by their physical organization, yet by their natural manners, the amusements they select, the kind of questions they mostly ask, the subjects of conversation to which they listen with the greatest interest, or the objects which most per-

<sup>(</sup>q) Sir Jas. Macintosh's Dissert. p. 43, note. Stew. El. p. 53.

<sup>(</sup>r) Ele. pp. 18, 14. Outl. sec. 81.

manently, as well as strongly, fix their attention. These observations illustrate the advantages of a system of education, embracing various departments of knowledge, as thereby affording a chance of cultivation to every variety of mental constitution. In a word, the great object of education is not to thwart and disturb, but to study the aim of nature, and to facilitate the accomplishment of her beneficial arrangements—a rule equally applicable to self-culture and to the education of others.

The third principle of mental philosophy which the plan of the present lecture brings to our notice, relates to the means whereby all human knowledge is acquired, namely, sensation, AND REPLECTION—a principle, however, to be held in harmony with the qualifications already mentioned. Mr. Locke thus propounds it :-- "Let us suppose the mind to be, as we say, white paper, void of all characters, without any ideas. How comes it to be furnished? Whence comes it by that vast store, which the busy and boundless fancy of man has painted on it with an almost endless variety? Whence has it all the materials of reason and knowledge? To this I answer, From experience. In that all our knowledge is founded, and from that it ultimately derives itself. Our observation, employed either about external sensible objects, or about the internal operations of our minds perceived and reflected on by ourselves, is that which supplies our understanding with all the materials of thinking. These two-sensation and reflection-are the fountains of knowledge, from whence all the ideas we have, or can naturally have, do spring. (s)

Consequently, then, to these two primary means of human knowledge our attention ought to be directed in the whole process of education and self-culture; especially since, as it will be shortly seen, we can exert a very great degree of desirable control over each of them.

And first with regard to sensation: Mr. Locke observes, that our senses—namely, touch, taste, smell, hearing, and sight—con-

(s) Bk. 2, ch. 1, sec. 2.

versant about particular sensible objects, do convey into the mind several distinct perceptions of things, according to those various ways wherein those objects do affect them; and thus we came by those ideas we have of such sort as colours, heat, cold, soft, hard, bitter, sweet, and all those we call sensible qualities; which, when I say the senses do convey into the mind, I mean, they, from external objects, convey into the mind what produces there those perceptions. This great source of most of the ideas we have, depending wholly upon our senses, and derived by them to the understanding, I call SENSATION. (t)

Now, from this doctrine we infer the primary importance of sound bodily senses, upon whose efficiency the plenitude, clearness, and strength of all our sensations—those elements and germs of all our knowledge-essentially depend; and consequently the importance of health, with which the soundness of the senses ever varies; and consequently the paramount duty of every one to cultivate and preserve health by all the means suggested by personal experience and medical skill. (u) The ancients expressed the importance of health to the mental functions by their maxim-"a sound mind in a sound body." It is believed by modern physicians, that the fatigue, or even diseases of the mind, as we call it, are referable rather to the physical organs through which the mind acts, than to any capability of the mind itself to become either fatigued or diseased.(v) Dr. Brown, who was a physician as well as mental philosopher, thus explains the importance of health to the perfection of the mental powers:-That a peculiar state of the mere particles of the brain, should be followed by a change of state of the sen-The brain and nerves, taken tient mind, is not wonderful. together, form one complicated sensorial organ, essential not only to life, but to the immediate production of those mental phenomena which constitute our sensations, and, perhaps, too, modifying in some manner, directly or indirectly, all the other

<sup>(</sup>t) Bk. 2, ch. 1, sec. 3.

<sup>(</sup>u) Reid Ess. 2 ch. 21.

<sup>(</sup>v) Rush's Medical Inquiries, Philadel. 1835, ch. 1.

phenomena of the mind. A sound state of the whole organ, even from the analogy of other grosser organs, may well be supposed necessary to the healthy state and perfect function of every part. Causes which must evidently be injurious to the organ, may act merely by preventing that sound state of the nerve which is necessary for sensation, and which, in an organ so very delicate, may be affected by the slightest influences—by influences far slighter than may naturally be expected to result from such an injury to such a part." (v.) To which we may add, although it is involved in the foregoing quotation, that even correct religious feelings, ideas, and interpretations, and the conduct derived from these, are equally dependent on a sound performance of the sensorial functions. Every minister of religion has frequent opportunity of observing the indissoluble connexion between morbid physical and religious phenomena. Bishop Beveridge remarks, that "atheistic thoughts spring up in the fountain of the soul only when mudded with fleshly pleasures."(w)

We also infer from the mind's connexion with the body, the impropriety of imposing on the brain any kind of study in youth which is too severe for the yet immature state of that organ; and the extreme unadvisableness of overworking the brain at any time, especially by a too-long-continued application to the same subject—a remark, however, consistent with the fact, that less injury is to be expected from the same amount of application to different subjects of a suitable nature, because one power of the mind which has not been exerted is ready for action when another is fatigued by use.

But there is another important inference from Mr. Locke's doctrine of sensation, which he has himself suggested; namely, that sensible objects, rather than abstract ideas, should occupy the attention of children and young persons. "Children," he says, "when they first come into it, are surrounded with a new world of things, which, by a constant solicitation on their senses, draw the mind constantly to them, forward to take

<sup>(</sup>v) Lec. 117-119. (w) Private Thoughts, art. 11.

notice of new, and apt to be delighted with the variety of changing objects. Men's business in those years is to acquaint themselves with what is to be found without."(x) All writers on mental science agree that the power of reflection, or of attending to the phenomena of our own consciousness, is the last faculty that unfolds itself; and that it was plainly the intention of nature, that in infancy and youth observation should occupy the mind almost exclusively; and that we should during those years chiefly acquire information, store the mind with facts, perfectly acquire the use of the bodily senses, and lay the foundation of physical vigour; and that when habits of inattention and an incapacity of observation are very remarkable in after-life, they have probably arisen from a disobedience to this order of nature."(y)

Surely, then, we may by parity of reasoning infer, that a knowledge of the abstruser doctrines of religion-or rather, I should say, of those abstruse formulæ in which, so little like the style of Scripture, they are too often presented to the mind at all times-should not be obtruded upon the infant and youthful attention; and that we ought not to demand of children the higher exercises of religious contemplation. Most cordially do I re-echo Dr. Reid's observation, that "whoever at this early age endeavours to force the tender shoots of reason, will repent of his rashness." Let it never be forgotten in our plans of education that we are animal before we are rational creatures; and that nature is the best guide in pointing out the time for supplying whatever assistance art or science may render to her in her developments. Even the religious interests of man would be best promoted by restricting the attention in early life to sensible objects; for not only would this plan best coincide with the style of revelation, but it would cultivate that love of nature, so nearly connected with a "reference of its phenomena to a supreme intelligent Author," which, Paley observes, "lays the foundation of everything which is religious."(z) Nor does the benefit end here; for the exercise

<sup>(</sup>x) Ess. Bk. 2, ch. 1. sec. 8. (y) Ele. 246—248. (z) Nat. Theol. ch. 27.

of the senses in childhood contributes to that strength of character—that prompt attention to things external—so essential, not only to the many arduous situations of after-life, but even to the performance of its most ordinary duties.

The importance of this subject has led to the question, whether the senses are capable of improvement by means beyond those furnished by nature (a)—a question which has been decided in the affirmative.

With regard to sight and touch, it has been observed that every artist acquires what is called an eye and a hand in his profession—his eye becomes skilled in perceiving, no less than his hand in executing, what belongs to his employment: the astronomer's eye is so educated that he can see more through his telescope than the man who seldom looks through it: savages, who depend greatly on sight and hearing, acquire a wonderful power of both: even habitual readers rarely need spectacles in old age: the blind acquire a great improvement in touch, the vintner a greater discrimination of taste, and the druggist of smell. These facts show that the power of the senses is capable of improvement; and though we cannot now enter into the subject of physical education, we may advert to the peculiar conduciveness to this purpose of music, drawing, and natural history.

The other means whereby we obtain knowledge is RE-FLECTION, or, as Mr. Locke calls it, the perception of the operation of our own minds within us, as it is employed about the ideas it has obtained; which operations, when the soul comes to reflect on, and consider, do furnish the understanding with another set of ideas, which could not be had from things without, such as perception, thinking, doubting, believing, reasoning, knowing, willing, and all the different actions of our own minds, which we, being conscious of, and observing in ourselves, do from these receive into our understandings as distinct ideas as we do from bodies affecting our senses. This inward source of ideas he calls reflection, and observes that these two—namely, external and natural things as the objects of sensation, and the operations of our own minds within us as the objects of reflection—are the two only originals whence all the ideas of which the understanding has the least glimmering do spring. (b)

The application I would at present make of this doctrine is, that it explains that important quality of Scripture style already alluded to. It is well known that all the biblical representations of God, as well as of heavenly things, are made after a human manner, and by the employment of earthly and sensible images—that God is everywhere spoken of as if He were a human being; and this last doctrine of Mr. Locke shows us that it could not be otherwise, for since we derive all our ideas from sensation and reflection, it was impossible that any idea of God and of things invisible could have been otherwise communicated to man than by their being compared to, or rather couched under, those ideas and terms with which alone we are already familiar; and though this method which God has so mercifully adopted be no doubt limited, yet it affords a firm and ample basis for our knowledge of Him in the present life, and it suggests those greater discoveries of Himself which He has reserved for us hereafter, when the range of our ideas shall have become enlarged and diversified. Mental Philosophy enables us to justify a quality of the Scriptural style which has sometimes afforded a difficulty to the christian, and a rash objection to the unbeliever.

We now come to consider a power of the mind upon the right use of which all our other faculties depend for their efficiency, and which is greatly placed under our own command—the faculty of ATTENTION. Its nature and use may be thus illustrated. An impression may be made on the senses while the mind is deeply interested in other objects, without leaving any trace on the memory. Thus, for instance, a clock may strike in the same room with us without our perceiving it, because, as we usually say in such cases, we were not attending to it—

<sup>(</sup>b) Ess. Book 2, ch. 1, sec. 4, 5, 24.

we were attending to something else. Possibly we did hear the clock strike-but a degree of attention, an effort of the will, directed to the sound so as to keep the sensation a certain space of time in the mind, and to contemplate it exclusively of any other sensation, was needful for us so to have heard as to have remembered it: and a proportionable degree of attention seems essential to even the lowest degree of memory. (c) Attention is of the same nature and use when directed to even the ideas we gain by reflection; for unless we similarly turn our thoughts to the operations and perceptions of our own minds, (d) we shall have no more notion or remembrance of them than we had of the sound of the clock in the foregoing instance. It is just the same with any occupation in which we are engaged. Thus, we may so read a book as that our eyes may follow line after line, and page after page, and yet if we are thinking of something else, and do not recal our thoughts, and by an effort of the will consider what we are reading, to the exclusion of everything else, we shall have neither perception nor recollection of it. On the contrary, it is easier to get by heart a composition after a few attentive readings, with an effort to repeat it after each, than after a hundred readings without any such effort; and the very effort itself rouses the attention from that languid state in which it remains while the mind is giving a passive reception to foreign ideas. (e) Nothing then, is more important both to young and old, to teacher and pupil, than a habit of fixing our attention; and it may well reconcile us to any pains and patience which the acquisition of it may cost us, to consider that, in proportion as we gain it, we diminish our labour in all departments, and ensure our success. Indeed, to the different degrees in which mankind possess the power of attention, the intellectual, and even moral and religious differences among them, are greatly owing. Genius itself has been defined as a superior power of attention. Sir Isaac Newton is said to have accounted for his own discoveries by

<sup>(</sup>c) Stew. Ele. 56, &c.

<sup>(</sup>d) Locke. Essay, Bk. 2, ch. 1, sec. 7.

<sup>(</sup>e) Ele. p. 215 (note).

his having kept the same idea or subject continually before his mind, till its true nature, its various aspects and relations, became fully distinct, and suggested his further researches. In regard to religion and duty, we all know the great stress laid in the Scriptures on attention. "Hear, and attend, to know instruction." (f) "Let these sayings sink down into your own ears." (g). "Give earnest heed to the things ye have heard, lest at any time ye should let them slip." (h) "My people doth not consider." (i) "They regard not the work of the Lord, neither consider the operation of His hands." (j) "They have eyes and see not, they have ears and hear not." (k) Few things, indeed, not only so completely frustrate any advantages which instruction can offer, but also enervate and debase all the powers of the understanding, as a habit of inattention. (l)

And we know that attention is greatly in our power, both as it respects individual acts, and the formation of a habit of it by that regular repetition of acts whereby habit of any kind whatever may be formed. Thus, if two persons are speaking to me at one and the same time, I can attend to either of them as I choose; but the mind being itself a unity of intelligence, I cannot attend to both at the same time, for while I am attending to what is said by one, I cannot understand what is said by the other; or I can, if I choose, attend to neither of them, by directing my mind to some other sensation or perception. We can also attend to a succession of objects of the same kind with a wonderful rapidity of transition, as appears from the act of reading aloud, when, although there must unquestionably be a separate act of attention, as well as of volition, preceding the articulation of every letter, it has been found, by calculation, that it is possible to pronounce about two thousand letters in a minute. (m)

Attention depends both on the teacher and learner. On the part of the teacher, of all stations, it is essential that he himself should attend to what he is teaching—form clear ideas

<sup>(</sup>f) Prov. ch. 4, v. 1. (g) Luke ch. 9, v. 44. (h) Heb. ch. 2, v. 1.

<sup>(</sup>i) Isa. ch. 1, v. 3.
(j) Isa. ch. 5, v. 12.
(k) Jer. ch. 5, v. 21.
(l) Locke. Conduct of the Unders. sec. 28.
(m) Ele. p. 62.

of it—have something to teach worthy the pupil's attention select the most striking as well as useful parts of it-proportion his ideas and terms to the pupil's capacity—present those ideas in a methodical manner-not teach too much at a time-bring back the pupil's attention gently, without chiding or even seeming to notice its wandering (n)—and along with all these pre-requisites, have a fervent wish for the pupil's welfare. is an effectual means of improving the pupil's attention to require of him a verbal, or, what is better, a written, description of some object, or portion of an object, which greatly interests him, chiefly of sight, for descriptions of abstract subjects, at first, only deaden the powers of a child's observation, and increase inattention. He might then pass to descriptions of a more intellectual nature. It may encourage us all to know that the power of attention to any object, increases the longer it is continued, like that of the sunbeams when converged to a focus.

The next faculty of the mind to be considered, and which need not detain us long, is, CONCEPTION, or that power of the mind which enables us to form a notion of some past or absent object, chiefly of the sight, so as to describe it. It gives to past sensations or perceptions an ideal presence. The great poet calls it "seeing with the mind's eye." Thus, when a painter draws a likeness of an absent friend, he employs the faculty of conception; (o) or suppose I were to describe to you a beautiful flower I had once seen, I must first, by this faculty, represent it to my own mind again; or suppose you were to describe the building in which the Great Exhibition was held, your mind must first conceive that you saw it again. This faculty differs from the imagination thus:—that whereas conception simply renews formerly-acquired sensations, perceptions, or ideas, the imagination forms creations of its own, out of selected portions of different ideas. It differs from memory in the particular, that an idea of conception involves no perception of time, which an idea of memory always involves. (p) This faculty

<sup>(</sup>n) Cond. sec. 30.

<sup>(</sup>o) Ele. p. 71.

<sup>(</sup>p) Ele. p. 214.

is of essential use to all mankind, and it is supposed to be peculiar to man. (q) By its aid the painter or sculptor realizes an imitation of his model, the artisan produces the objects of his industry, the describer of events enables you to act on them, and the teacher in all departments conveys a transcript of his own perceptions to the mind of the pupil. therefore to be cultivated, because feeble conceptions are the chief, if not the only cause of feeble descriptions. It greatly depends on health. A delight or great interest in objects calls it into exercise. Grief and envy benumb it-which therefore ought to be avoided; and disgrace deadens it-which ought therefore to be rarely employed in education. (r) It depends greatly upon attention. It may be cultivated by exercise and habit, as appears from the superior facility with which persons accustomed to drawing remember and delineate absent objects.(s) It is very advisable, however, to guard against haste in this and all our mental operations, and not to begin a description of anything till our conception of it is complete. Accuracy and fulness ought ever to be preferred to mere quickness. should also be taken to prevent the interference of its kindred faculty, the imagination—a frequent origin of exaggeration in young children, whose descriptions should be superintended in order to guard against this evil. In certain constitutions this faculty should be kept under especial control; for when it acts involuntarily, and in regard to terrific events or objects, it partakes of the characteristics of insanity. I would here advert to the philosophical accuracy of St. Paul's language "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things God hath prepared for them that love Him;"(t) because, as we observed, nothing can be conceived by the soul which has not first been presented to the senses.

The next faculty in our classification is called THE ABSTRACTION OF IDEAS; by which, as the word imports, the mind withdraws its attention from some one or more qualities of objects, to fix it upon some one or others apart from the rest, and

<sup>(</sup>q) Outl. 43. (r) Reid, Essay 4, ch. 1. (s) Ele. p. 73. (t) 1 Cor. ii. 9.

thereby to simplify the objects of its consideration. (u) Thus, when I think only of the whiteness common to snow, milk, and chalk, to the neglect of the other qualities of those substances, I form an abstraction. This act of the mind is essential to the formation of all general ideas, and therefore to language, which consists of general terms, and therefore to reasoning, which is conducted by general terms and ideas. Thus, when we give the general name of quadruped to animals having four feet, and of bird to all creatures which have feathers and are produced from eggs, without thinking of species, we form abstractions; and the power of forming and expressing them is another point of man's intellectual pre-eminence; and every mind forms abstractions of some or other kind-thus, the shepherd can think only of what is common to his flock, without thinking of individuals and peculiarities, and thence forms the general idea and term of sheep; and the coachman thinks about the length of the road he drives us, abstractedly from its width—as, indeed, does the geometrician, when he defines a line as length without breadth. So, too, does the christian when he forms the general ideas "virtue and praise:" (v) and draws off his attention from all the accidental qualities of earthly things, to consider them chiefly as a trial or a discipline intended to educate him for a better world.

It is also important to notice, that our minds can form different abstractions of the same objects. Thus, I can think of Peter, James, Paul, or John, either under the general idea as Asiatics, or as men, or as apostles, or as christians; and different minds do form such different abstractions, (w) or as we familiarly term it, take different views of the same things. Hence the doctrine of abstractions explains and even enforces the principle of charity, or mutual forbearance in regard to each other's diversities of opinions. It teaches us, also, not to be unduly tenacious of our own, for, as Ferguson observes, "men are sometimes the dupes of their own abstractions."

<sup>(</sup>w) Ele. 83. (v) Phil. iv. 8.

<sup>(</sup>w) Ele. p. 124, Ferguson's Institutes, Edin. 1769, p. 65.

Hence, too, arises the difference between the philosopher and the man of business: the former deals with abstractions and principles, and the latter with practical details; and we may learn to estimate their respective use to each other, and to appreciate the superior value of the union of science and art in the same individual. Certain it is that the mere study of abstractions unfits a person for business, for it consists in considering things apart; but in the duties and concerns of life all circumstances come together, and none of them ought to be overlooked. So, too, the christian ought to avoid such a contemplation of the doctrines of the Gospel as diminishes his regard to its dispositions and practice of its duties. In a word, it ought not to be the leading object of any one to become eminent in any abstract department, whether of metaphysics, mathematics, poetry, or theology, but to render himself happy as an individual, and an agreeable, respectable, and useful member of society. A man who loses his sight improves, indeed, the sensibility of his touch; but who would consent, for such a recompense, to part with the pleasure he derives from the eye. (x) Dugald Stewart makes a remark on the utility of general terms at once so noble and encouraging, that I cannot withhold from you the pleasure of hearing it.

"In consequence of the gradual improvements which take place in language as an instrument of thought, the classifications both of things and facts with which the infant faculties of each successive race are conversant, are more just and more comprehensive than those of their predecessors: the discoveries which in one age were confined to the studious and enlightened few, becoming in the next the established creed of the learned, and in the third forming part of the elementary principles of education." (y) To this principle we owe the present advanced state of human knowledge, and it affords an unbounded prospect of intellectual improvement to future ages. I would only further add, that abstract studies, such as logic, &c., being as remote as possible from objects of the senses, ought to be the last which youthful faculties should be called to encounter. (z)

<sup>(</sup>x) Ele. p. 12. (y) Ele. p. 117. (z) Ele. 246, &c.

We now come to a faculty or power of the mind whose nature and use should be understood by all-it is THE ASSO-CIATION OF IDEAS, or, as Dr. Brown would call it, suggestion. It may be thus explained: --whenever an idea, sensation, or perception is presented to the mind, it is always necessarily. and whether the mind be conscious of it or not, combined with some other; and whenever it is reproduced in the mind, it is apt to bring with it its original companion, or some other with which it has subsequently become combined. The principles of this association of ideas are reducible to four-co-existence and succession, analogy and contrast. (a) It may be thus illustrated:-suppose I pass along a road through which I formerly accompanied a friend, how vividly do the various objects of that road suggest the subject and particulars of the conversation I there held with him, although I had scarcely since remembered them! (b) It is to this faculty that are to be ascribed those sudden unconnected reminiscences of which we are all conscious. Sometimes we can ascertain what it was that made us think of things so remote from a present perception; and there is no doubt that if we had a full acquaintance with the suggestive circumstances, the particular idea or object which serves this office could always be ascertained. To the same cause are owing those sudden transitions in conversation to subjects and objects so unlike the topic of it, which we often both make and observe. Now, when the association of our ideas is natural, reasonable, and salutary, we derive from it the most valuable assistance to the memory (as, for instance, when one part of a piece of music or narration suggests the remainder) and valuable aid to the moral principles (as when we have associations of privilege and joy with piety, and of peace and advantage with duty). But when the association is wrong or unhappy, it may evidently become a powerful cause of error, suffering, and even of vice itself. If, for instance, our idea of happiness and worthiness be associated only with wealth, from having in early infancy always heard

<sup>(</sup>a) Feuchtersleben's Psychology. (b) Ele. 152, Out. 53, 54.

them spoken of as co-essential, we shall ever be prone in afterlife to think of them as indissoluble; and if our idea of humbler circumstances be, from a similar cause, associated in our mind with disesteem and suffering, we shall rarely be able, without great effort, to prevent the union of these ideas in our subsequent views and feelings. So, too, if a person brings me ill intelligence, the very sight or name of him will ever afterwards be apt to excite some of the painful feeling I then experienced; or if my ideas of any class of persons be associated with the ill conduct of some one or even of many who belong to that class, I shall be ill prepared, perhaps, to appreciate the possible excellence of any individuals ranking under its general name. In the Gospel we even find Nathanael the Israelite, "in whom was no guile," enthralled by a malassociation with the town in which our Lord "was bred up," and saying, "Can there any good thing come out of Nazareth." (c) It is owing to some wrong association that objects neither relevant to us nor essential to our welfare sometimes obtain so great an influence over our passions, and that men of the strongest minds often tremble before the weak. Hence, too, we account for some of those personal antipathies conceived at first sight, which may too possibly end in lasting animosity and acts of injustice.

Mr. Locke thus admirably describes this faculty and its operations. "Some of our ideas have a natural correspondence and connexion with one another: it is the office and excellency of our reason to trace these, and hold them together in that union and correspondence which is founded in their peculiar beings. Besides this, there is another connexion of ideas wholly owing to chance or custom—ideas that in themselves are not at all of kin, come to be so united in some men's minds, that 'tis very hard to separate them; they always keep in company, and the one no sooner at any time comes into the understanding, but its associate appears with it; and if they are more than two which are thus united, the whole gang, always inseparable, show themselves together." (d) Such un-

<sup>(</sup>c) John i. 46.

<sup>(</sup>d) Ess. Bk. 2, ch. 33, sec. 3-5.

natural connexions become by custom as natural to the mind as sun and light; fire and warmth go together, and so seem to carry with them as natural an evidence as self-evident truths themselves. (e)

To this cause he attributes that "something so unreasonable in most men, a sort of madness (for such an opposition to reason deserves that name, and is really madness), so that there is scarce a man so free from it but that, if he should always, on all occasions, argue or do as in some cases he constantly doesand that in the steady calm course of his life-who would not be thought fitter for Bedlam than for civil conversation; and if this be a weakness to which all men are so liable, the greater care should be taken to lay it open under its due name, thereby to excite the greater care in its prevention and cure. (f) This wrong connexion in our minds of ideas in themselves loose and independent one of another, has such an influence, and is of so great force to set us awry in our actions as well moral as natural, passions, reasonings and notions themselves, that perhaps there is not any one thing that deserves more to be looked after; (g) and I take notice of it that those who have the charge of children and their education, would think it worth their while diligently to watch, and carefully to prevent, the undue connexion of ideas in the minds of young people. This is the time most susceptible of lasting impressions; and though those relating to the health of the body are by discreet people minded and fenced against, yet I am apt to doubt, that those which relate more peculiarly to the mind, and terminate in the understanding or passions, have been much less heeded than the thing deserves-nay, those relating purely to the understanding have, as I suspect, been by most men wholly overlooked."(h) He adverts to the association of goblins and sprites with darkness, which, as he truly says, have really no more to do with darkness than light, arising from their having been brought into union in a child's mind by stories told to

<sup>(</sup>e) Conduct of Uniters, sec. 41.

<sup>(</sup>f) Ess. Bk. 2, ch. 33, sec. 3, 4.

<sup>(</sup>g) Sec. 9.

<sup>(</sup>h) Sec. 8.

him by a foolish maid; (i) and to the aversion of many persons to books in after-life, which makes reading a torment to them, as originating in the pain they endured in connexion with books at school. (j) There is an interesting instance related of the force of association upon a larger scale in the effect produced on the Swiss by what is called the Ranz des Vaches, an air played upon the bagpipe by the young cowkeepers on the mountains, which though it seems to strangers uncouth and wild, raises so many powerful reminiscences in the native mind, that it was forbidden under the pain of death to play it to the Swiss regiments, as it immediately drew tears from them, and made those who heard it desert or die of what is called maladie du pays, so much did it excite in them an ardent desire to revisit their country.(k) One of our most elegant and philosophical poets, Mr. Rogers, thus describes this effect:—

"The intrepid Swiss, that guards a foreign shore, Condemn'd to climb his mountain cliffs no more, If chance he hears the song so sweetly wild Which on those cliffs his infant hours beguil'd, Melts at the long-lost scenes that round him rise, And sinks a martyr to repentant sighs."

Pleasures of Memory, p. 22.

The unhappy effects of religious malassociations are most serious; creating aversion, fear, superstition, and persecution. The infidelity of both Gibbon and Hume has been traced with great probability to their unhappy associations with religion, derived from the ill-temper and hypocrisy, the one of the relative and the other of the servant, both zealous religionists, who had the care of their infancy. (1) For myself, I have no doubt that to early malassociations of some kind or other are to be ascribed that repugnance or indifference to religion too observable in many minds, rather than, to use Paley's words, "to any native, gratuitous malignity in the human constitution." (m) Yet how often has such a repugnance been adduced

<sup>(</sup>i) Sec. 10. (j) Sec. 15. (k) Rousseau's Dict. de Musique.

<sup>(1)</sup> See an attempt to account for the infidelity of Edward Gibbon, &c., by the Rev. Dr. J. Evans.

<sup>(</sup>m) Nat. Theol. ch. 26. The whole passage will well repay perusal.

as an evidence of man's natural animosity to his Maker. On the contrary, to use Stewart's language, "if the first conception which an infant formed of Deity, and its first moral perceptions, were associated with impressions equally delightful to the imagination and dear to the heart, those serious thoughts which are resorted to by most men merely as a source of consolation in adversity, and which, on that very account, are frequently tinctured with some degree of gloom, would recur spontaneously to the mind in its best and happiest hours, and would insensibly blend themselves with all its purest and most refined enjoyments. (n)

It is, however, both important and cheering to know, that no one needs to become or to remain the victim of any malassociations, because the mind possesses the power of counteracting their mischief; for though we cannot, even for a moment, suspend the current of thought which, owing to inward and outward suggestions, is constantly passing through the mind, (o) we can arrest and detain any particular thought, and by making it the chief object of our attention, stop the succession which might otherwise ensue; and by bringing to view the less obvious relations among our ideas, we can divert the thoughts into a new channel. (p) We can change the subject of our thoughts as we can that of our conversation. We can by the same effort with our own minds which, from politeness, we employ when conversing with a fellow-creature, avoid undesirable suggestions. (q)

We can, by an effort of the will, set up an opposite association, and by repeated efforts neutralize the former, and we can by perseverance entirely and permanently substitute a better. Thus, if the mind has unhappily formed repugnant associations with Deity, we can establish the association with Him of His paternal mercy. If we have heretofore associated with mankind the idea of rivals, and therefore of enemies, we can, if we choose, henceforth associate with them the idea of brethren, and therefore of our co-partners in felicity. If we have,

<sup>(</sup>n) Ele. 23. (o) Ele. 155-8. (p) Ele. 157. (q) Ele. 149.

unfortunately, owing to some latent malassociation, contracted an unaccountable antipathy to an unoffending fellow-creature, we can set up a counterassociation with him by showing him repeated acts of kindness, and especially by compelling ourselves to pray for him whenever we pray for ourselves. It would be very useful to children if, where they have once been terrified, there they were to be unexpectedly gratified with some well-contrived pleasure. The great secret of this change lies in changing the circumstances as much as possible. Every one has felt how all his associations become shaken by going to live in another house; and Dr. Paley advises this to be done in certain cases. (r) Much benefit is often derived by going a long journey, by foreign travel, by mingling in society, or by altering the nature of our objects and pursuits, and especially the times of our attending to these. We remind you, also, of the unfailing rule mentioned under the subject of consciousnessnamely, to think of the malassociation itself only till it ceases, and never of the subject or object that excites it. In a word, we are able, and we ought for our own sakes and that of others, to displace every false and painful association from our minds, and to cultivate those only which are true, useful, and happy.

The next faculty we have to consider is MEMORY, whose serviceableness to all our other mental powers, has obtained for it the name of "the storehouse of the faculties"—"the portfolio of genius;" accordingly, the ancient Greeks, in their theogony, fabled the Muses, their patrons of all the exercises of the fancy and understanding, to be the daughters of Mnemosyne or memory; and as Dr. Brown remarks, "they might with equal truth have given the same parentage to the virtues," (s) since, when memory ceases, all moral as well as mental habits are destroyed. St. Paul, we know, tells the Corinthians they would "be saved if they kept in memory what he had teached unto them." (t)

Memory consists in the capability of retaining and recalling

<sup>(</sup>r) Moral Phil Bk. 4, ch. 2. (s) Lec. p. 269. (t) 1 Cor. 15, 2.

ideas. It sometimes acts spontaneously or by association, and then we call it remembrance, as when the widow said to Elijah, "Art thou come unto me to call my sin to my remembrance."? (u) Sometimes it is voluntary, or we make an effort to keep some subject in view or to recal it, as in complying with the exhortation, "Remember now thy Creator in the days of thy youth:"(v) this is called recollection.

The qualities of a good memory (which, however, are seldom found united naturally, in perfection, in the same person) are, susceptibility to store up ideas, readiness to recal them, and retentiveness, whereby it keeps them in view as long as is needful. The chief facts of practical importance respecting memory are, that though some degree of it is naturally common to all, yet it is capable of great improvement by exercise and other means; but, like all our other faculties, it cannot be unduly cultivated except at the expense of some of the rest-particularly of the judgment, for which latter injury Mr. Locke gives the witty reason, that they whose minds are full of the ideas of other people have no room for any of their own. greatly depends on health, and is sometimes destroyed by disease. Its power diminishes by too long repose, and may be nearly lost by disuse; for the mind, like iron, suffers more from It depends almost entirely on attention, rust than wear. which is assisted by various means, such as reading aloud, singing, hearing lectures. Julius Cæsar says, the reason why the ancient Druids did not commit their instructions to writing was, that their pupils might, by receiving them through their ears, more easily acquire and more durably retain them in their memories." (w) Memory is injured by miscellaneous reading, for any rapid transition of the mind from one subject to another debilitates its powers. It is said that booksellers have sometimes become deranged from this cause. We feel something of its effects after reading a volume of reviews or magazines. (x) It is a few books thoroughly mastered which make the scholar. It is as absurd to read all that comes in our way as

<sup>(</sup>u) 1 Kings xvii, 18. (v) Eccles. xii, 1. (w) Rush, p. 285. (x) 35.

it would be to eat everything. Memory may be preserved by exercise, like all our other faculties, to old age, to which mental exertion is highly conducive, whereas mental indolence is a sure cause of fatuity and early decay. Memory is assisted by reading or repeating what we wish to remember the last thing we do before we go to sleep, and which will probably come into our minds the first thing in the morning. One of the psalmists experienced the religious benefit of this rule, when he says, in the Prayer Book version, "Have I not remembered thee in my bed, and thought of thee when I was waking?"(y) Memory is revived by repetition, and reviewing what we have learnt, and by the arrangement and classification of our ideas. Whatever is learnt thoroughly, as when a language is learnt grammatically, is best remembered. Pain and pleasure fix ideas in the mind—a fact which teaches us the beneficial tendency of An artificial or technical the one as well as of the other. memory supersedes the use, and thereby diminishes the power of natural memory, which, like a true friend, becomes more faithful the more it is trusted; yet such a system might be sparingly used with advantage in regard to leading dates, or to numbers, geographical or astronomical details, and other topics which do not afford means for more lively associations. Memory may be assisted somewhat by a commonplace-book, which, however, should consist of mere memoranda, and be often reviewed, lest, as some one says, all our knowledge should be in our table-drawer. Memory, is however, assisted by writing out what we wish to remember-chiefly, perhaps, because the act of writing more completely fixes our attention to it. We ought to make a selection of ideas most worthy of being remembered. This plan will also best enable us to profit by observation, to which we are all indebted for by far the most valuable part of our knowledge; it will also prevent the mind from being lost in a labyrinth of particulars. I will now specify a few leading rules essential to give efficacy to the use of the preceding. Acquire a sense of the value

<sup>(</sup>y) Ps. lxiii. 7.

of knowledge; which we may do by often considering its advantages. Cherish a love of knowledge; which will, however, soon spring up in us in the course of sedulous application. clear ideas of the meaning of all that it is desirable to remember; and above all things have an ardent love of truth: which will soon convince us of the important fact, that the intellectual part of our nature is ever best assisted by a right state of the moral. Mr. Locke, who rarely employs figurative language, and then only of the most illustrative kind, makes the following noble and touching observations upon memory; -"There seems to be a constant decay of all our ideas, even of those which are struck deepest, and in minds most retentive; so that if they be not sometimes renewed by repeated exercise of the senses, or reflection on those kinds of objects which at first occasioned them, the print wears out, and at last there remains nothing to be seen. Thus, the ideas as well as children of our youth, often die before us; and our minds represent to us those tombs to which we are approaching-where, though the brass and marble remain, yet the inscriptions are effaced by time, and the imagery moulders The pictures drawn in our minds are laid in fading colours, and if not sometimes refreshed, vanish and disappear." (z)

There is, however, one probability connected with the memory, of most solemn import, and which, if duly weighed by us, might well make us careful of our thoughts, words, and actions:—it is, that the mind never really forgets anything, especially relating to its own conduct—a probability derived from our well-known involuntary reminiscences of the most trifling incidents in our own moral history occurring, perhaps, in our earliest years. These, we know, often suddenly recur to our remembrance in all their original particularity, and hereby show, that the record which the mind made of them was ineffaceable, although for a time, perhaps for many years, that page of the record on which they were inscribed may not

have opened itself to the mind's perusal; or the mind, diverted during the interim by its attention to other objects, may never have opened that particular page. It is hence with great likelihood inferred, that in a future state (into which the mental and moral laws will certainly go with us, and when the mind's attention will be diverted by objects of the senses no more) memory will present us with a thorough review of every voluntary thought, word, and deed, of our whole anterior ex-And since, even now, the memory of our conduct is the source of the keenest anguish or of the most exquisite satisfaction, according as our conduct has been evil or good; so it is easy to perceive, that by this faculty a provision is made in the constitution of the mind itself for the experience of the bliss or woe of a future state, "according to our deeds," foretold by the Gospel (a) Those awful words in our Lord's description, addressed by Abraham to the disembodied and tormented spirit of the worldling, "Son, remember that thou in thy lifetime;"-and his own remembrances of his "father's house and of his five brethren," (b) contain references to the immortal qualities of our mental impressions. But there is a foretaste of this experience even in the present life; for the recollections of old age, as these are pleasing or otherwise, constitute our present retribution. Let this fact, of whose reality and importance every aged person could bear eloquent testimony, persuade us all, and especially young persons, so to act at all times as to treasure up a store of happy recollections for our declining years, as well as for the endless ages of our existence awaiting us beyond its earthly confines.

THE IMAGINATION is the next faculty whose nature and chief qualities are to be described.

It is that power of the mind which enables it to select qualities and circumstances from the whole store of its ideas, chiefly those derived from sight, and by combining these to form a new creation of its own. (c) In a high degree of development, and under the guidance of taste, it is the Muse of poetry, sculpture, painting, and design. When aided by science, it adorns

<sup>(</sup>a) Rom. ii. 7—11. (b) Luke xvi. 25, &c. (c) Ele. 253, &c.

"the heaven of invention" with constellations of every order. It is possessed and exercised by all in some or other department, and is said to be peculiar to our species.

The influence of the imagination on human happiness is literally immense. When well regulated, and duly directed to good and noble objects, it becomes one of the most agreeable and useful companions of the soul; when excessive, or enthralled by superstition or scepticism, or fired by religious fanaticism, it becomes the direct foe of the mind's welfare. When enslaved by vice, it is the most powerful engine of depravity: hence the sacred writer ascribes the enormous corruption of mankind before the Deluge to the circumstance, that "every imagination of the thoughts of their heart was only evil continually;" (d) and St. Paul glances at its perversion when he mentions "inventors of evil things." (e) When this faculty is disordered, it reduces man to his most pitiable condition. observe specimens of its insubordination in dreaming, when the characteristic effect of sleep to suspend the judgment is in full operation; and still more completely in sleepwalking, a higher kind of dreaming, when the memory, though still active, is only transient, and some or all of the powers of volition are excited. In a word, the imagination is the theatre of the mind, in which everything in man that is good or bad, great or mean, wise or foolish, laudable or base, is acted.

Now—although it is one of the inestimable effects of a liberal education to enable the mind to withdraw itself from present objects, and, under the influence of hope, to beguile itself of present sufferings by depicting to itself happier scenes—yet it is assuredly one of the first objects of a wise education to subjugate the imagination to the inviolable control of the reason and the moral powers.

There is, however, a specious and a common misuse of the imagination against which all wise writers agree to warn us, and which may be said to consist in forming and dwelling in an ideal world of our own, which the mind has of course made

(d) Gen. vi. 5.

(e) Rom. i. 30.



as beautiful as it could, and which it is constantly employed in still further adorning agreeably to its wishes. To this world it retires as to its paradise, and quits it only by necessity to attend to those duties of life which it finds more and more distasteful. This is, indeed, a description of a state in which the enchantment of the imagination is nearly complete; but there are few minds which, at some or other period of their history, and in regard to some or other objects, have not suffered both in their happiness and improvement, owing to some degree of its power. For what are all the dispointments of life, as they are called, but the experimental difference between its realities and men's imaginations? Now, from all approaches to this state of mind, as well as from all degrees of its exercise, we would earnestly dissuade young persons, by reminding them that their concern in human life consists, and ever will consist, in what it really is in itself, and neither, in any degree nor at any time in what imagination makes it; and by assuring them that the earlier, more stedfast and entire is their practical submission to this fact, the greater will be their real enjoyment and respectability, as well as more complete and hopeful, their preparation for a better world. As a means of guarding them against the undue action of the imagination, I would dissuade them from the perusal of fictitious narratives and pathetic compositions, as well as from what Miss Hannah More calls those " tame and affected moral stories" which, by presenting views of all things so very different from the reality, tend to foster that turn of mind, little desirable on any account, which is generally called the romantic. When a taste for such reading and ideas is once formed (and in certain temperaments its formation is not a slow process), it must, like all other tastes for excitement be supplied with new and increasing stimulants, till at length no stimulant affects it, yet leaves the appetite for it still more and more demanding. At the same time the moral powers, being unemployed, lose their tone; and it may well serve to warn us against the danger in question to know, that in proportion as this spurious sensibility increases, so does insensibility to all the real sufferings as well as duties of human life.

It may also reconcile us to renounce a taste for works of imagination to know that the province of this faculty is narrow, as well as its objects contemptible, compared with those of observation. The proper use of the imagination is to perceive and appreciate realities; and in regard to the style of reading best calculated thus to employ it, I confidently recommend the works of Paley, beginning with the *Natural Theology*; of whom it has been truly said, "he is a writer who sets in action, at one blow, both the realms of reason and fancy."

The JUDGMENT is the last faculty in our enumeration; which may be defined as the power which discerns the relation or non-relation of our ideas—that is, discerns the truth or falsehood of propositions. It enables us to ascertain the real nature of objects, to perceive their relation to our own welfare, and suggests the best means for the accomplishment of ends Judgment may be called the queen regnant of and purposes. the soul, whose presence on the throne preserves order among the other faculties, and enforces on them their proper employments. Yet is judgment a ruler whose prerogative is guided by laws and bounded by limits. It assumes certain primary principles of belief, which may be called its charter, and which it is equally bound neither to renounce nor to surpass. primary truths it has need only to see in order to understand. But, by a series of judgments derived from or depending on each other-in other words, by reasoning-it infers conclusions far more extensive and important than its first premiss. when I perceive that two and two make four, or that injustice is odious, I exercise an intuitive judgment; but when I say, "Man is fallible, and may therefore err, even when he thinks himself least exposed to error, and that, consequently, he must not expect that all men will think as he does even on points which appear to him to have no obscurity; and he should not, therefore, punish those who merely differ from him, and who may be right in differing from him; and that neither should the legislature punish for a mere difference of opinion"-I reason, that is, I infer a conclusion from a series of judgments.

There is no act, as Archbishop Whately observes, in which

man is so constantly employed as in reasoning upon some or other object. (f) Mr. Locke, too, justly remarks, that reasoning itself seldom or never deceives those who trust to it; its consequences from what it builds on are evident and certain; but that which it oftenest, if not solely, misleads us in is, that the principles from which we conclude, the grounds on which we found our reasoning, are but a part; something is left out which should go into the reckoning to make it just and exact (g)

The office of reason in regard to revealed religion is to ascertain whether a purported revelation be really from God, and to decipher the sense of that revelation; but there its office ceases, and that of implicit deference begins to the assertions of its superior Guide. Mr. Locke, therefore, most justly observes, that revelation is natural reason enlarged by a new set of discoveries communicated by God immediately, which reason vouches the truth of by the testimony and proofs it gives that they come from God. So that he who takes away reason to make way for revelation, puts out the light of both, and does much what the same, as if he should persuade a man to put out his eyes, the better to receive the remote light of an invisible star by a telescope. (h) We also find revelation itself recognizing the office of reason. The great Author and Finisher of our faith thus addressed His hearers: "Yea, and why even of yourselves judge ye not what is right?"(i) He himself, by a process of reasoning on the words of God to Moses at the bush, concluded "that the dead are raised." (i) His inspired apostle St. Paul thus addresses the Corinthians: "I speak as to wise men, judge what I say;"(k) and says to the Thessalonians, "Prove all things, hold fast that which is good;"(1) and he himself "reasoned before Felix of righteousness, temperance, and judgment to come."(m)

The rules for the exercise of the judgment by reasoning are few and simple; namely, to fix in the mind a clear idea of the subject, question, or proposition, divested of words; and in the

(m) Acts xxiv. 25.

<sup>(</sup>f) Logic, Preface, pp. 15, 16. (g) Cond. sec. 3.

<sup>(</sup>h) Essay, Bk. 4, ch. 19, s. 4. (i) Luke xii. 57. (j) ch. xx. 37, 38. (k) 1 Cor. x. 15. (l) 1 Thess. v. 21.

process of succeeding judgments or inferences, to distinguish what belongs or does not belong to each preceding inference, as well as to the original question, and to admit no intermediate proposition which is not either self-evident or already proved.(n)

The art of reasoning is little assisted by technical logic, but which may yet be of some use to assist the mind in analyzing a process of reasoning, and thus detecting sophistry and establishing truth. It is not, however, an organ of discovery, but, as Lord Bacon observes, "falls very far short of subtlety in the real performances of nature." Mr. Locke also remarks, "the two most different things in the world are a logical chicaner and a man of science." (o) Logic is occupied on words and given propositions: science is employed on facts, causes and effects; and pushes its inquiries to the utmost bounds of phenomena, to bring back whatever is useful to man and glorious to God.

The best guide to all correct and essential conclusions is a a simple desire to know and "do the truth."(p) Every vicious passion blinds the judgment, which when it goes upon a fraudulent errand (as to seek victory instead of truth, or to maintain a paradox, or to shake the foundations of virtue), is soon misled, and returns too generally the victim of its own self-deceivings. There is a native good sense inherent in the unsophisticated mind sufficient for all the great purposes of life, and which is the best prerequisite for perceiving whatever is true in any higher question. "The honest and good heart is the good ground"(q) from which the seeds of truth, under "the continual dew of God's blessing"—"spring up and bear fruit to perfection." Often may the pure and upright mind say, I know that my convictions are right, although I cannot give the reasons for them. The best exercise of the judgment and reason is to avert evil, which all the sciences together could not compensate; and to produce good, compared with which all the

<sup>(</sup>n) Locke. Cond. sec. 42.

<sup>(</sup>o) Sec. 3.

<sup>(</sup>p) John iii. 21.

<sup>(</sup>q) Luke viii. 15.

sciences together are as nothing; (r) or to give you this sentiment in Scripture language, and in language which, if historical, was spoken by God to man at his creation, "Behold, the fear of the Lord, that is wisdom, and to depart from evil is understanding."(s)

I would here advert to a point which, if omitted, would leave this sketch of the mental faculties, and of the practical application of the doctrines of mental philosophy, still more imperfect:—that the faculties, though attributes, or rather states, of that same unity of intelligence of which the mind consists, mutually co-operate, and that the due cultivation of all of them is essential to bring the mind to the greatest perfection of which it is capable.

In now bringing this lecture to a close, I cheerfully assume -although it has been limited to the mental faculties, to the unavoidable exclusion, through want of space, of the consideration of the moral powers—and though compelled to give only a sketch of the faculties and their uses, each one of which might well have occupied a lecture—yet I cheerfully assume, that sufficient has been advanced to revive or to establish the conviction in every mind, that mental philosophy is not a mere speculative science, nor only a luxurious kind of knowledge, nor simply an intellectual refinement; but one of the most practical and useful, as it is confessedly one of the most exalted of human studies: and that a knowledge of it is not only essential to the formation and practice of any plan of systematic education, but valuable to all; since, as Dr. Reid states it, "in the sciences and arts which have least connexion with the mind, yet, its faculties being the engines we must employ, the better we understand their nature and use, their defects and disorders, the more skilfully we shall apply them, and with the greater success." (t)

As a branch of mere study, mental philosophy serves eminently to augment the store of our noblest ideas, to sharpen and invigorate the faculties themselves, to give them that

<sup>(</sup>r) Brown's Lec. p. 17. (s) Job. xxviii 28. (t) Inquiry, Intro. sec. 1.

relative strength most agreeable to the intentions of nature, to preserve their balance, and to enable them to resume or to retain their unfettered action. No man, I believe, can either read or hear its principles and their application expounded, without feeling more conscious of his superiority and responsibility as a rational creature. And an acquaintance with this science, if it be only of that general nature which is speedily acquired, might be always useful. Every man is conscious, when he arrives at maturity, of many defects in his mental powers, and of many inconvenient habits which might have been prevented or remedied in his infancy or youth; and it is never too late to think of the improvement of the faculties, and much progress may be made in the art of successfully applying them to their proper objects, or of obviating the inconveniences resulting from their imperfection, even in old age. (u)

Instead, too, of leading to scepticism, we have shown you the intimate relation subsisting between the terms and principles of mental science and the very language and structure of revelation. Indeed, this science peculiarly prepares the mind for the admission of revelation; for it teaches most effectually the limited extent of the human faculties, and the necessity of supernatural knowledge. Mr. Locke maintains, that a knowledge of our capacity is a cure both for scepticism and indolence. (v) Certain, it is, that the most eminent teachers of this science have been the best of christians, and some of them the most powerful defenders of revelation; among whom it will suffice to name Locke, Cudworth, Des Cartes, Malebranche, Reid, Brown, Abercrombie, Beattie, Campbell, Bishops Berkeley and Butler, Sir James Macintosh, to which might be added many living writers. reference to the connexion between mental philosophy and christianity, I most gladly avail myself of the following testimony of Dr. Chalmers, in his Preface to Dr. Brown's lectures on

<sup>(</sup>u) Ele. p. 11.

<sup>(</sup>v) Ess. Epistle to the Reader; and bk. 1, ch. 1, sec. 6.

Moral Philosophy. "Dr. Brown's Mental Philosophy suggests many accordances between the science of mind and the subjectmatter of christianity. There is no enlightened student-enlightened, we mean, both in philosophy and Holy Writ-who might not gather from it fresh proofs and illustrations on the side of the christian argument; and even the christian teacher, whose office it is to prepare the weekly lessons of the pulpit for the instruction of his fellow men, or the christian scholar bent on the advancement of his own personal religion, will find many views given of the workings of our nature, that may shed a pleasing and confirmatory light on what may be called the moral dynamics of the Gospel." "Among christians." he says, "there is often a sensitive jealousy and dislike of all human philosophy, a sickliness and fearfulness of recoil, wherewith we cannot in the least sympathize. But there is a certain haleness of moral temperament, which can select, and appropriate, and assimilate much of what it gathers from all quarters of human speculation, and thus feeds what it thrives upon." (w)

The question still remains, whether mental philosophy ought to form a branch of liberal education; and that it should do so, of every young person, at the proper age, we have pleas and positive reasons to offer. We plead, that this is one of the most interesting as well as valuable of human pursuits—that it imbues the mind with that relish for intellectual engagement, and thereby establishes that dominion of the mind over the senses, which is the grand end and object of all education—that its materials and processes are inexpensive and always at hand, consisting only of the phenomena of our own consciousness, and constantly soliciting our attention—that its principles are few—that its object is to turn our observations to our own highest advantage—and that young persons are almost universally found to be peculiarly interested in it.

But we now urge positive reasons, and we say, that mental philosophy, more than any other science, teaches man his immeasurable superiority over the most highly-gifted of the

(w) Ib. p. 23.

brute creation—his capability of communion with the Father of our spirits in this world, and of everlasting joy in the presence of God hereafter—the shame and everlasting detriment of our nature, by sin—our responsibility and our immortality; and these are truths above all others most important to be lodged in the youthful mind, on the basis of an intelligent and immutable conviction.

Nor do I see any reason, but I see numerous reasons to the contrary, why young females should be debarred from a knowledge of this science; and with pleasure do I record, that many females besides Madame de Staël, Miss Edgworth, and Miss Hannah More, have been among its most successful students and improvers.

Permit me, in conclusion, to offer you, what I cannot adequately express, my most sincere thanks for the gratification which your most kind and patient attention to the subject of this lecture has afforded me; an attention which I consider no slight proof that the subject itself is naturally interesting to the mind.

Nor can I refrain from expressing the lively pleasure with which I this day revisit an Institution which I had the honour to open more than three years ago with its first lecture; and whose eminent success, and great and growing fame and usefulness, have corresponded so entirely with the anticipations I then ventured to cherish—founded as those anticipations were upon my acquaintance with the correct motives, the high aims and sacred purposes with which this Institution was begun. The proficiency of the pupils of every class, which I witnessed just before the conclusion of the last term, was so great, and their cheerfulness and alacrity in their several studies were so marked, as to give that visit a place among my happiest recollections.

It affords me also pleasure to comply with another duty, of respectfully adverting to the labours and efficiency of those able professors and female teachers who constitute the educational staff of this Institution, and through whose co-operation the respected principal (whose best praises, as also her most valued reward, consist in her success) has been enabled to realize, so pleasingly to herself and so acceptably to her pupils, her most devoted wishes.

## PRAYER AFTER THE LECTURE.

O God! the God of the spirits of all flesh, (x) who formest the spirit of man within him, (y) and whose inspiration giveth man understanding, (z) we bless thee that thou didst create us in thine own image, (a) and madest us capable of knowing, serving, and loving thee in this life, and of beholding thy presence hereafter, in which is fulness of joy. (b) Above all things, we thank thee that, when our nature became fallen and our minds benighted through sin, thou didst of thine own infinite love and mercy reveal thy will and thy perfections to us by prophets, which have been since the world began; (c) and hast in these latter days spoken to us by thy Son, the brightness of thy glory and the express image of thy person; (d) and hast made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him; (e) and hast bestowed on us, through Him, the renewing of the Holy Ghost. (f) Keep, O Lord, these inestimable benefits for ever in the imagination of the thoughts of our hearts, and prepare our hearts unto thee, (g) that we may serve thee in righteousness and holiness all the days of our life. (h)Having a high priest over the house of God, assist us by thy Holy Spirit at all times to draw near to thee with a true heart sprinkled from an evil conscience. (i) May we ever attend to divine wisdom, and bow our ear to understanding, (i) remember and do thy commandments, (k) and "by thy Holy Spirit have a right judgment in all things."

<sup>(</sup>x) Num. xvi. 22. (y) Zech. xii. 1. (z) Job, xxxii. 8.

<sup>(</sup>a) Gen. i. 26, 27. (b) Psa. xvi. 11.

<sup>(</sup>c) Luke, i. 70. (d) Heb. i. 3. (e) 2 Cor. v. 21.

<sup>(</sup>f) Tit. iii. 5. (g) 1 Chron. xxix. 18. (h) Luke, i. 75.

<sup>(</sup>i) Heb. x. 21, 22. (j) Prov. v. 1.

<sup>(</sup>k) Num. xv. 40.

May thy blessing continue and abound in this and all other places of christian education. Sanctify the instruction given and received to the temporal and everlasting welfare both of those who teach and those who learn. From thee alone cometh the increase, (l) and thou wilt give good things to them that ask thee in thy Son's name. (m) If we are spared to see another day, may we renew our gratitude and obedience to thee by resuming from still better motives, and by performing in a still better manner, all the duties of our several stations. Hear us, O Lord, in heaven, thy dwellingplace, and forgive, and do, (n) since we present our petitions for these and all thy mercies in the name and through the mediation of thy Son, our Lord Jesus Christ, our only Advocate and Saviour, to whom with thee and the Holy Ghost be all honour and glory. Amen.

Our Father, &c.

(1) 1 Cor. iii. 6. (m) Matt. vii. 11; John xvi. 23. (n) 1 Kings, viii. 39.

THE END.

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# TO THE ASSOCIATED SOCIETIES OF THE UNIVERSITY OF EDINBURGH,

ON THE OCCASION OF HIS INSTALLATION AS THEIR HONORABY PRESIDENT.

DELIVERED IN THE QUEEN STREET HALL, JAN. 18, 1854.

AND HIS

### SPEECH

AT THE PUBLIC DINNER GIVEN TO HIM IN THE HOPETOUN BOOMS, EDINBURGH, JAN. 20, 1854.

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### ADDRESS.

GENTLEMEN,—I may well feel overcome by the kindness with which you receive me, for I cannot disentangle my earliest recollections from my sense of intellectual obligations to the genius of Scotland. The first poets who charmed me from play in the half-holidays of school were Campbell and Scott-the first historians who clothed, for me, with life, the shadows of the past, were Robertson and Hume—the first philosopher who, by the grace of his attractive style, lured me on to the analysis of the human mind, was Dugald Stewart-and the first novel that I bought with my own money, and hid under my pillow, was the Roderick Random of Smollett. So, when later, in a long vacation from my studies at Cambridge, I learned the love for active adventure, and contracted the habit of self-reliance by solitary excursions on foot, my staff in my hand and my knapsack on my shoulders, it was towards Scotland that I instinctively bent my way, as if to the nursery-ground from which had been wafted to my mind the first germs of those fertile and fair ideas which, after they have come to flower upon their native soil, return to seed, and are carried by the winds we know not whither, calling up endless diversities of the same plant, according to the climate and the ground to which they are borne by chance.

Gentlemen, this day I visited, with Professor Aytoun, the spot on which, a mere lad, obscure and alone, I remember to have stood one starlight night in the streets of Edinburgh, gazing across what was then a deep ravine, upon the picturesque outlines of the Old Town, all the associations which make Scotland so dear to romance, and so sacred to learning, rushing over me in tumultuous pleasure; her storing history, her enchanting legends—wild tales of witchcraft and fairyland—of headlong chivalry and tragic love—all contrasting, yet all uniting, with the renown of schools famous for patient erudition and tranquil science,—I remember how I then wished that I could have found some tie in parentage or blood to connect me with the great people in whose capital I stood a stranger. That tie which birth denied to me, my humble labours, and your generous kindness, have at last bestowed; and the stranger in your streets stands to-day in this crowded hall, proud to identify his own career with the hopes and aspirations of the youth of Scotland.

Gentlemen, when I turn to what the analogous custom of other universities renders my duty upon this occasion, and offer some suggestions that may serve as hints in your various studies, I feel literally overshadowed by the awe of the great names, all your own, which rise high around me in every department of human progress. It is not only the illustrious dead before whom I have to bow-your wonted fires do not live only in their ashes. The men of to-day are worthy the men of yesterday. A thousand rays of intellectual light are gathered and fused together in the varied learning of your distinguished Principal. The chivalry of your glorious annals finds its new Tyrtæus in the vigorous and rushing verse of Professor Aytoun. Your medical schools, in all their branches pathology, medical jurisprudence, surgery, anatomy, chemistry -advance more and more to fresh honours under the presiding names of Simpson—Alison—Christison—Goodsir—Traill— Syme—and Gregory. The general cause of education itself is identified with the wide repute of Professor Pillans. Nature has added the name of Forbes to the list of those who have not only examined her laws but discovered her secretswhile the comprehensive science of Sir William Hamilton still corrects and extends the sublime chart that defines the immaterial universe of ideas. And how can I forget the name of one man, whose character and works must have produced the most healthful influence over the youth of Scotland-combining, as they do, in the rarest union, all that is tender and graceful with all that is hardy and masculine—the

exquisite poet, the vigorous critic, the eloquent discourser, the joyous comrade—the minstrel of the Isle of Palms—the Christopher North of Maga? How I wish that the plaudits with which you receive this inadequate reference to one so loved and honoured might be carried to his ears, and assure him that, like those statues of the great Roman fathers in the wellknown passage of Tacitus—if he be absent from the procession he is still more remembered by the assembly. And since I see around me many who, though not connected with your college, are yet interested in the learned fame of your capital, permit me on this neutral ground to suspend all differences of party, and do homage to the great orator and author, whose luminous genius, whose scholastic attainments, whose independence of spirit, whose integrity of life, so worthily represent not only the capital, but the character of the people who claim their countryman by descent in Macaulay. When I think of those names, and of many more which I might cite, if time would allow me to make the catalogue of your living title-deeds to fame, I might well shrink from the task before me; but as every man assists to a general illumination by placing a single light at his own window, so, perhaps, my individual experience may contribute its humble ray to the atmosphere which genius and learning have kindled into familiar splendour.

Gentlemen, I shall first offer some remarks upon those fundamental requisites which, no matter what be our peculiar studies, are essential to excellence in all of them. indicates to the infant the two main elements of wisdom nature herself teaches the infant to observe and to inquire. You will have noticed how every new object catches the eye of a young child-how intuitively he begins to question you upon all that he surveys—what it is? what it is for? how it came there? how it is made? who made it? Gradually. as he becomes older, his observation is less vigilant, his curiosity less eager. In fact, both faculties are often troublesome and puzzling to those about him. He is told to attend to his lessons, and not ask questions to which he cannot yet understand the replies. Thus his restless vivacity is drilled into mechanical forms, so that often when we leave school we observe less and inquire less than when we stood at the knees

of our mother in the nursery. But our first object on entering upon youth, and surveying the great world that spreads before us, should be to regain the earliest attributes of the child. What were the instincts of the infant are the primary duties of the student. His ideas become rich and various in proportion as he observes-accurate and practical in proportion as he inquires. The old story of Newton observing the fall of the apple, and so arriving, by inquiry, at the laws of gravity, will occur to you all. But this is the ordinary process in every department of intelligence. A man observes more attentively than others had done something in itself very simple. reflects, tests his observation by inquiry, and becomes the discoverer, the inventor; enriches a science, improves a manufacture, adds a new-beauty to the arts, or, if engaged in professional active life, detects, as a physician, the secret cause of diseaseextracts truth, as a lawyer, from contradictory evidence—or grapples, as a statesman, with the complicated principles by which nations flourish or decay. In short, take with you into all your studies this leading proposition, that, whether in active life or in letters and research, a man will always be eminent according to the vigilance with which he observes, and the acuteness with which he inquires. But this is not enoughsomething more is wanted—it is that resolute effort of the will which we call perseverance. I am no believer in genius without labour; but I do believe that labour, judiciously and continuously applied, becomes genius in itself. Success in removing obstacles, as in conquering armies, depends on this law of mechanics—the greatest amount of force at your command concentrated on a given point. If your constitutional force be less than another man's, you equal him if you continue it longer and concentrate it more. The old saying of the Spartan parent to the son who complained that his sword was too short, is applicable to everything in life-" If your weapon is too short, add a step to it." Dr Arnold, the famous Rugby schoolmaster, said, the difference between one boy and another was not so much in talent as in energy. It is with boys as with men; and perseverance is energy made habitual. But I forget that I am talking to Scotchmen; no need to preach energy and perseverance to them. Those are their national characteristics. Is there a soil upon earth from which the Scotchman cannot wring some harvest for fortune; or one field of honourable contest on which he has not left some trophy of renown?

We must now talk a little upon books. Gentlemen, the objects and utilities of reading are so various, that to suggest any formal rules whereby to dictate its subjects and confine its scope, would be to resemble the man in a Greek anecdote, who, in order to improve his honey, cut off the wings of his bees, and placed before them the flowers his own sense found the sweetest. No doubt, the flowers were the best he could find on Hymettus; but, somehow or other, when the bees had lost their wings, they made no honey at all. Still, while the ordinary inducement to reading is towards general delight and general instruction, it is well in youth to acquire the habit of reading with conscientious toil for a special pur-Whatever costs us labour, braces all the sinews of the mind in the effort; and whatever we study with a definite object, fixes a much more tenacious hold on the memory than do the lessons of mere desultory reading. If, for instance, you read the history of the latter half of the last century, simply because some works on the subject are thrown in your way; unless your memory be unusually good, you will retain but a vague recollection, that rather serves to diminish ignorance than bestow knowledge. But suppose, in a debating society, that the subject of debate be the character of Charles Fox, or the administration of Mr Pitt, and some young man gets up the facts of the time for the special purpose of making an ample and elaborate speech on the principles and career of either of those statesmen, the definite purpose for which he reads, and the animated object to which it is to be applied, will, in all probability, fix what he reads indelibly in his mind; and to the dry materials of knowledge will be added the virida vis of argument and reasoning. You see now, then, how wisely the first founders of learning established institutions for youth on the collegiate principle; fixing the vague desire for knowledge into distinct bounds, by lectures on chosen subjects, and placing before the ambition of the student the practical object of honourable distinction—a distinction, indeed, that connects

itself with our gentlest affections, and our most lasting interests: for honours gained in youth pay back to our parents, while they are yet living, some part of what we owe to their anxiety and care. And whatever renown a University can confer, abridges the road to subsequent success, interests our contemporaries in our career, and raises up a crowd eager to cheer on our first maturer efforts to make a name. The friendships we form at College die away as life divides us, but the honours we gain there remain and constitute a portion of ourselves. Who, for instance, can separate the fame of a Brougham or a Mackintosh from the reputation they established at the University of Edinburgh? The variety of knowledge embraced in the four divisions, which are here called faculties, allows to every one an ample choice, according to the bias of each several mind, or the profession for which the student is But there is one twofold branch of humane letters in which the Universities of Scotland are so renowned that I must refer to it specially, though the reference must be brief-I mean moral and metaphysical philosophy, which, in Edinburgh especially, has been allied to the Graces by the silver style of Dugald Stewart, and taken the loveliness which Plato ascribes to virtue from the beautiful intellect of Brown. Now, it would be idle to ask the general student to make himself a profound metaphysician. You might as well ask him to make himself a great poet. Both the one and the other are born for their calling; not made by our advice, but their own irresistible impulse. But a liberal view of the principal theories as to the formation of the human mind, and the latent motives of human conduct, is of essential service to all about to enter upon busy practical life. Such studies quicken our perceptions of error and virtue, enlarge our general knowledge of mankind, and enable our later experience to apply with order and method the facts it accumulates. I need not remind those who boast the great name of Chalmers, or who heard the lectures of your Principal two years ago, that Moral Philosophy is the handmaid of Divinity. She is also the sister of Jurisprudence, and the presiding genius of that art in which you are so famous; and which, in order to heal the body, must often prescribe alteratives to the mind-more especially in these

days, when half our diseases come from the neglect of the body in the overwork of the brain. In this railway age the wear and tear of labour and intellect go on without pause or self-pity. We live longer than our forefathers, but we suffer more from a thousand artificial anxieties and cares. fatigued only the muscles; we exhaust the finer strength of the nerves; and, when we send impatiently to the doctor, it is ten to one but what he finds the acute complaint, which is all that we perceive, connected with some chronic mental irritation, or some unwholesome inveteracy of habit. Here, then, the physician, accustomed to consider how mind acts upon body, will exercise with discretion the skill that moral philosophy has taught him. Every one knows the difference between two medical attendants, perhaps equally learned in pharmacy and the routine of the schools; the one writes in haste the prescription we may as well "throw to the dogs;" the other, by his soothing admonitions, his agreeable converse, cheers up the gloomy spirits, regulates the defective habits, and often, unconsciously to ourselves, "ministers to the mind diseased, and plucks from the memory a rooted sorrow." And the difference between them is, that one has studied our moral anatomy, and the other has only looked on us as mere machines of matter, to be inspected by a peep at the tongue, and regulated by a touch of the pulse. And in order to prove my sense of the connection between moral and metaphysical philosophy and practical pathology, and to pay a joint compliment to the two sciences for which your College is so pre-eminent, I here, as a personal favour to myself, crave permission of the heads and authorities of the University to offer the prize of a gold medal, for the current year, for the best essay by any student on some special subject implying the connection I speak of, which may be selected in concert with the various Professors of your medical schools and the Professors of Metaphysics and Moral Philosophy.

Gentlemen—allow me to preface the topic to which I now turn by congratulating you on the acquisition your scholarship has recently made in the accomplished translator of Æschylus, Professor Blackie—who appears to have thrown so much light on the ancient language of the Greeks by showing its sub-

stantial identity with the modern. I now proceed to impress on you the importance of Classical studies. I shall endeavour to avoid the set phrases of declamatory panegyric which the subject too commonly provokes. But if those studies appear to you cold and tedious, the fault is in the languor with which they are approached. Do you think that the statue of ancient art is but a lifeless marble? Animate it with your own young breath, and instantly it lives and glows. Greek literature, if it served you with nothing else, should excite your curiosity as the picture of a wondrous state of civilisation which, in its peculiar phases, the world can never see again, and yet from which every succeeding state of civilisation has borrowed its liveliest touches. If you take it first as a mere record of events-if you examine only the contest between the Spartans and the Athenians—the one as the representative of duration and order, the other of change and progress, both pushed to the extreme—there instantly rise before you, in the noblest forms—through the grandest illustrations of history—through the collision of characters at once human and heroic—there instantly, I say, rise before you lessons which may instruct every age, and which may especially guide the present. so closely does Grecian history bear on the more prominent disputes in our own day, that it is not only full of wise saws, but still more of modern instances. I pass by this view of the political value of Grecian literature, on which I could not well enlarge without, perhaps, provoking party differences, to offer some remarks, purely critical, and for which I bespeak your indulgence if I draw too largely on your time. Every Professor who encourages the young to the study of the Classics will tell them how those ancient masterpieces have served modern Europe with models to guide the taste and excite the emulation. But here let us distinguish what we should mean when we speak of them as models - we mean no check to originality-no cold and sterile imitation, more especially of form and diction. The pith and substance of a good English style -be it simple and severe, be it copious and adorned-must still be found in the nervous strength of our native tongue. We need not borrow from Greek or Roman the art that renders a noble thought transparent to the humblest understand-

ing, or charms the fastidious ear with the varying music of The classic authors are models in a more elaborate cadence. comprehensive sense. They teach us less how to handle words than how to view things; -and first, let us recognise the main characteristic of the literature of Greece. The genius of Greek letters is essentially social and humane. Far from presenting us with a frigid and austere ideal, it deals with the most vivid passions, the largest interests common to the mass of mankind. In this sense of the word it is practical—that is, it connects itself with the natural feelings, the practical life of man under all forms of civilisation. That is the reason why it is so durable—it fastens hold of sympathy and interest in every nation and every age. Thus Homer is immeasurably the most popular poet the world ever knew. The Iliad is constructed from materials with which the natural human heart has the most affinity. Our social instincts interest us on both sides, whether in the war of the Greeks avenging the desecration of the marriage hearth, or the doom of the Trojans, which takes all its pathos from the moment we see Hector parting from Andromache, and unbinding his helmet that it may not terrify his child. Homer makes no attempt at abstract subtle feelings with which few can sympathise. He takes terror and pity from the most popular springs of emotion-valour, love, patriotism, domestic affections—the struggle of Man with fate -the contrast, as in Achilles, between glorious youth and early death-between headlong daring and passionate sorrow; the contrast, as in Priam, between all that gives reverence to the king and all that moves compassion for the man. Homer knows no conventional dignity; his heroes weep-his goddesses scold-Mars roars with pain when he is wounded-Hector himself knows fear, and we do not respect him the less, though we love him more, when his heart sinks and his feet fly before Achilles. So essentially human is Homer, that it is said that he first created the Greek gods-that is, he clothed what before were vague phantoms with attributes familiar to humanity, and gave them the power of divinities, with the forms and the hearts of men.

Civilisation advances, but the Greek literature still preserves this special character of humanity, and each succeeding writer

still incorporates his genius with the actual existence and warm emotions of the crowd. Æschylus strides forth from the field of Marathon, to give voice to the grand practical ideas that influenced his land and times. He represents the apotheosis of freedom, and the dawn of philosophy through the mists of fable. Thus, in the victory hymn of "the Perse" he chaunts the defeat of Xerxes; thus, in the "Seven before Thebes," he addresses an audience still hot from the memories of war, in words that rekindle its passions and re-echo its clang; thus, again, in the wondrous myth of the " Prometheus Bound," he piles up the fragments of primeval legend with a Titan's hand, storming the very throne of Zeus with assertions of the liberty of intellectual will, as opposed to the authority of force. In Æschylus there is always the very form and pressure of an age characterised by fierce emotions, and the tumult of new ideas struggling for definite expression. Sophocles no less commands an everlasting audience by genial sympathy with the minds that thought, and the hearts that beat, in his own day. The stormy revolution of thought that succeeded the Persian war had given way to a milder, but not less manly, period of serene intelligence. time had come in which what we call "The Beautiful" developed its ripe proportions. A sentiment of order, of submission to the gods—a desire to embellish the social existence secured by victorious war-pervaded the manners, and inspired the gentle emulation. All this is reflected in the calm splendour of Sophocles. It seems a type of the difference between the two that Æschylus—a bearded man—had fought at Marathon, and Sophocles-in the bloom of youth-had tuned his harp to the peans that circled round the trophies of Salamis. The Prometheus of Æschylus is a vindication of human wisdom, made with the sublime arrogance of a Titan's pride. The Œdipus of Sophocles teaches its nothingness to Wisdom, and inflicts its blind punishment upon Pride. But observe how both these great poets inculcate the sentiment of Mercy as an element of tragic grandeur, and how they both seek to connect that attribute of humanity with the fame of their native land. Thus it is to Athens that the Orestes of Æschylus comes to expiate his parricide—it is the tutelary

goddess of the Athenians that pleads in his cause, and reconciles the Furies to the release of their hunted victim. But still more impressively does Sophocles inculcate and adorn this lesson of beautiful humanity. It is not only amidst the very grove of the Furies that Œdipus finds the peaceful goal of his wanderings—but round that grove itself the poet has lavished all the loveliest images of his fancy. There, in the awful ground of the ghastly sisters, the Nightingales sing under the ivy—there blooms the Narcissus—there smiles the olive—there spring the fountains that feed Cephisus. Thus terror itself he surrounds with beauty, and the nameless grave of the outlawed Œdipus becomes the guardian of the benignant state, which gave the last refuge to his woes.

A few years more, and a new phase of civilisation develops To that sentiment for the beautiful which itself in Athens. in itself discovers the good, succeeds the desire to moralise and speculate. The influence of women on social life is more admitted-statesmen and sages gather round Aspasia-love occupies a larger space in the thoughts of men, and pity is derived from gentler, perhaps from more effeminate, sources. This change Euripides—no less practical than his predecessors in representing the popular temper of his age—this change, I say, Euripides comes to depict in sententious aphorisms, in scholastic casuistry, accompanied, however, with the tenderest pathos, and enlisting that interest for which he is ridiculed by Aristophanes—the interest derived from conjugal relations and household life—the domestic interest,—it is this which has made him of all the Greek dramatists the most directly influential in the modern stage. And it is Euripides who has suggested to the classic tragedy of Italy and France two-thirds of whatever it possesses of genuine tenderness and passion. In a word, the Greek drama is not that marble perfection of artistic symmetry which it has too often been represented to be, but a flesh and blood creation, identifying itself with the emotions most prevalent in the multitudes it addressed, and artificial rather by conventions derived from its religious origin than by any very deep study of other principles of art than those which sympathy with human nature teaches instinctively to the poet. The rules prescribed to the Greek dramatist, such as the unities, were indeed few, and elementary, belonging rather to the commencement of art than to its full development. There are few critics nowadays, for instance, who will not recognise a higher degree of art in Shakespeare, when he transports his willing audience over space and time, and concentrates in Macbeth the whole career of guilty ambition, from its first dire temptation to its troubled rise and its bloody doom, than there can be in any formal rule which would have sacrificed for dry recital the vivacity of action, and crowded into a day what Shakspeare expands throughout a life.

In fine, then, these Greek poets became our models-not as authorities for pedantic laws, not to chill our invention by unsubstantial ideals or attempts to restore to life the mere mummies of antiquity—but rather, on the contrary, to instruct us that the writer who most faithfully represents the highest and fairest attributes of his own age has the best chance of an audience in posterity; and that whatever care we take as to the grace or sublimity of diction, still the diction itself can only be the instrument by which the true poet would refine or exalt what?-why, the feelings most common to the greatest number of mankind. We have heard too much about the calm and repose of classic art. It is the distance from which we take our survey that does not allow us to distinguish its force and its passion. Thus the rivulet, when near, seems more disturbed than the ocean beheld afar off. At the distance of two thousand years, if we do not see all the play of the waves, it is because we do not stand on the beach. The same practical identification with the intellectual attributes of their age which distinguished the poetry, no less animates the prose of the ancient Greeks. The narratives of Herodotus, so simple yet so glowing, were read to immense multitudes-now exciting their wonder by tale and legend-now gratifying their curiosity by accounts of barbarian customs-now inflaming their patriotism by minute details of the Persian myriads that exhausted rivers on their march, and graphic anecdotes of the Grecian men, whom the Medes at Marathon saw rushing into the midst of their spears, or whom the scout of Xerxes found dressing their hair for the festival of battle in the glorious pass of Thermopylæ. No less does the graver mind of Thucydides

represent the intense interest with which the Grecian intellect was accustomed to view the action and strife, the sorrow and triumph, of the human beings, from whom it never stood super-Though the father of philosophical history, ciliously aloof. Thucydides knows nothing of that cynical irony which is common to the modern spirit of historical philosophy in its cold survey of the follies and errors of mankind. He never neglects to place full before you whatever ennobles our species, whether it be the lofty sentiment of Pericles or the hardy valour of Brasidas. It is his candid sympathy with whatever in itself is good and great which vivifies his sombre chronicle, and renders him at once earnest yet impartial. Each little bay or creek, each defile or pass, where gallant deeds have been done, he describes with the conviction that the deeds have hallowed the place to all posterity, and have become a part of that κτημα es det which he proposed to bequeath. This is the spirit which returns to life in your own day and in your own historians, which gives a classic charm to the military details of Napier, and lights with a patriot's fire the large intelligence and profound research that immortalise the page of Alison.

Pass from history to oratory. All men in modern times, famous for their eloquence, have recognised Demosthenes as their model. Many speakers in our own country have literally translated passages from his orations, and produced electrical effects upon sober English senators by thoughts first uttered to passionate Athenian crowds. Why is this? Not from the style—the style vanishes in translation—it is because thoughts the noblest appeal to emotions the most masculine and popular. You see in Demosthenes the man accustomed to deal with the practical business of men-to generalise details, to render complicated affairs clear to the ordinary understanding -and, at the same time, to connect the material interests of life with the sentiments that warm the breast and exalt the soul. It is the brain of an accomplished statesman in unison with a generous heart, thoroughly in earnest, beating loud and high -with the passionate desire to convince breathless thousands how to baffle a danger, and to save their country.

A little time longer, and Athens is free no more. The iron force of Macedon has banished liberty from the silenced Agora.

But liberty had already secured to herself a gentle refuge in the groves of the Academe-there, still to the last, the Grecian intellect maintains the same social, humanising, practical aspect. The immense mind of Aristotle gathers together, as in a treasure-house for future ages, all that was valuable in the knowledge that informs us of the earth on which we dwell—the political constitutions of States, and their results on the character of nations, the science of ethics, the analysis of ideas, natural history, physical science, critical investigation, omne immensum peragravit; and all that he collects from wisdom he applies to the earthly uses of man. Yet it is not by the tutor of Alexander, but by the pupil of Socrates, that our vast debt to the Grecian mind is completed. When we remount from Aristotle to his great master, Plato-it is as if we looked from nature up to nature's God. There, amidst the decline of freedom, the corruption of manners-just before the date when, with the fall of Athens, the beautiful ideal of sensuous life faded mournfully away—there, on that verge of time stands the consoling Plato, preparing philosophy to receive the Christian dispensation, by opening the gates of the Infinite, and proclaiming the immortality of the soul. Thus the Grecian genius, ever kindly and benignant, first appears to awaken man from the sloth of the senses, to enlarge the boundaries of self, to connect the desire of glory with the sanctity of household ties, to raise up in luminous contrast with the inert despotism of the old Eastern world—the energies of freemen, the duties of citizens; and, finally, accomplishing its mission as the visible Iris to States and heroes, melts into the rainbow, announcing a more sacred covenant, and spans the streams of the Heathen Orcus with an arch lost in the Christian's Heaven.

I have so exhausted your patience in what I have thus said of the Grecian literature, that I must limit closely my remarks upon the Roman. And here, indeed, the subject does not require the same space. In the Greek literature all is fresh and original; its very art is but the happiest selection from natural objects, knit together with the zone of the careless Graces. But the Latin literature is borrowed and adopted; and, like all imitations, we perceive at

once that it is artificial—but in this imitation it has such exquisite taste, in this artificiality there is so much refinement of polish, so much stateliness of pomp-that it assumes an originality of its own. It has not found its jewels in native mines, but it takes them with a conqueror's hand, and weaves them into regal diadems. Dignity and polish are the especial attributes of Latin literature in its happiest age; it betrays the habitual influence of an aristocracy, wealthy, magnificent, and To borrow a phrase from Persius—its words sweep along as if clothed with the toga. Whether we take the sonorous lines of Virgil or the swelling periods of Cicero, the easier dignity of Sallust, or the patrician simplicity of Cæsar, we are sensible that we are with a race accustomed to a measured decorum, a majestic self-control, unfamiliar to the more lively impulse of small Greek communities. There is a greater demarcation between the intellect of the writer and the homely sense of the multitude. The Latin writers seek to link themselves to posterity rather through a succession of select and well-bred admirers than by cordial identification with the passions and interests of the profane vulgar. Even Horace himself, so brilliant and easy, and so conscious of his monumentum ære perennius, affects disdain of popular applause, and informs us, with a kind of pride, that his satires had no vogue in the haunts of the common people. Every bold schoolboy takes at once to Homer, but it is only the fine taste of the scholar that thoroughly appreciates Virgil; and only the experienced man of the world who discovers all the delicate wit, all the exquisite urbanity of sentiment, that win our affection to Horace in proportion as we advance in life. In short, the Greek writers warm and elevate our emotions as men—the Latin writers temper emotions to the stately reserve of high-born gentlemen. The Greeks fire us more to the inspirations of poetry, or (as in Plato and parts of Demosthenes) to that sublimer prose to which poetry is akin; but the Latin writers are, perhaps, on the whole, though I say it with hesitation, safer models for that accurate construction and decorous elegance by which classical prose attains critical perfection. Nor is this elegance effeminate, but, on the contrary, nervous and robust, though, like the statue of Apollo, the

strength of the muscle is concealed by the undulation of the But there is this, as a general result from the study of ancient letters, whether Greek or Roman,-both are the literature of grand races, of free men and brave hearts; both abound in generous thoughts and high examples; both, whatever their occasional license, inculcate, upon the whole, the habitual practice of manly virtues; both glow with the love of country; both are animated by the desire of fame Therefore, whatever be our future profession and pursuit, however they may take us from the scholastic closet, and forbid any frequent return to the classic studies of our youth, still he whose early steps have been led into that land of demi-gods and heroes will find that its very air has enriched through life the blood of his thoughts, that he quits the soil with a front which the Greek has directed towards the stars, and a step which imperial Rome has disciplined to the march that carried her eagles round the world.

Not in vain do these lessons appeal to the youth of Scotland. From this capital, still as from the elder Athens, stream the lights of philosophy and learning. But your countrymen are not less renowned for the qualities of action than for those of thought. And you whom I address will carry with you, in your several paths to fortune, your national attributes of reflective judgment and dauntless courage. I see an eventful and stirring age expand before the rising generation. In that grand contest between new ideas and ancient forms, which may be still more keenly urged before this century expires, whatever your differences of political opinion, I adjure you to hold fast to the vital principle of civilisation. What is that principle? It is the union of liberty with order. The art to preserve this union has often baffled the wisest statesmen in stormy times; but the task becomes easy at once, if the people whom they seek to guide will but carry into public affairs the same prudent consideration which commands prosperity in private business. You have already derived from your ancestors an immense capital of political freedom; increase it if you will-but by solid investments, not by hazardous speculations. You will hear much of the necessity of progress, and truly: for where progress ends decline invariably begins; but remember that the healthful

progress of society is like the natural life of man—it consists in the gradual and harmonious development of all its constitutional powers, all its component parts, and you introduce weakness and disease into the whole system, whether you attempt to stint or to force the growth. The old homely rule you prescribe to the individual is applicable to a State—"Keep the limbs warm by exercise, and keep the head cool by temperance." But new ideas do not invade only our political systems; you will find them wherever you turn. Philosophy has altered the directions it favoured in the last century—it enters less into metaphysical inquiry; it questions less the relationships between man and his Maker; it assumes its practical character as the investigator of external nature, and seeks to adapt agencies before partially concealed to the positive uses of man. Here I leave you to your own bold researches; you cannot be much misled, if you remember the maxim, to observe with vigilance, and inquire with conscientious care. Nor is it necessary that I should admonish the sons of religious Scotland that the most daring speculations as to Nature may be accompanied with the humblest faith in those sublime doctrines that open heaven alike to the wisest philosopher and the simplest peasant. presume to arrogate the office of the preacher; but, believe me, as a man of books, and a man of the world, that you inherit a religion which, in its most familiar form, in the lowly prayer that you learned from your mother's lips, will save you from the temptations to which life is exposed more surely than all which the pride of philosophy can teach. Nor can I believe that the man will ever go very far or very obstinately wrong who, by the mere habit of thanksgiving and prayer, will be forced to examine his conscience even but once a day, and remember that the eye of the Almighty is upon him.

One word further. Nothing, to my mind, preserves a brave people true and firm to its hereditary virtues, more than a devout though liberal spirit of nationality. And it is not because Scotland is united with England that the Scotchman should forget the glories of his annals, the tombs of his ancestors, or relax one jot of his love for his native soil. I say not this to flatter you—I say it not for Scotland alone. I say it for the sake of the empire. For sure I am that, if ever the

step of the invader should land upon these kindred shores—there, wherever the national spirit is the most strongly felt—there, where the local affections most animate the breast-there will our It would ill become me to enter into defenders be the bravest. the special grounds of debate now at issue; but permit me to remind you that, while pressing with your accustomed spirit for whatever you may deem to be equal rights, you would be unjust to your own fame if you did not feel that the true majesty of Scotland needs neither the pomp of courts nor the blazonry of heralds. What though Holyrood be desolate—what though no king holds revels in its halls?—the empire of Scotland has but extended its range; and, blended with England, under the daughter of your ancient kings, peoples the Australian wilds that lay beyond the chart of Columbus, and rules over the Indian realms that eluded the grasp of Alexander. empire does not suffice for you. It may decay - it may perish. More grand is the domain you have won over human thought, and identified with the eternal progress of intellect and freedom. From the charter of that domain no ceremonial can displace the impression of your seal. In the van of that progress no blazon can flaunt before that old Lion of Scotland (pointing to the flag suspended opposite). This is the empire that you will adorn in peace; this is the empire that, if need be, you will defend in war. It is not here that I would provoke one difference in political opinion—but surely you, the sons of Scotland, who hold both fame and power upon the same tenure as that which secures civilisation from lawless force—surely you are not the men who could contemplate with folded arms the return of the dark ages, and quietly render up the haven that commands Asia on the one side and threatens Europe on the other, to the barbaric ambition of some new Alaric of the north. But, whether in reluctant war or in happier peace, I can but bid you be mindful of your fathers—learn from them how duties fulfilled in the world become honours after death; and in your various callings continue to maintain for Scotland her sublime alliance with every power of mind that can defend or instruct, soothe or exalt humanity.

### SPEECH

OI

# SIR EDWARD BULWER LYTTON, BART.

AT THE PUBLIC DINNER GIVEN TO HIM IN THE HOPE-TOUN ROOMS, EDINBURGH, ON THE 20TH JANUARY 1854, WHEN HIS HEALTH WAS PROPOSED BY THE CHAIRMAN, WILLIAM STIRLING, Esq. of Keir, M.P. for Perth-SHIRE.

MR CHAIRMAN AND GENTLEMEN,—I use no idle phrase when I say that I want words adequately to express the gratitude and pride with which I receive the honour that you have done me this evening. I here experience more than the proverbial hospitality for which your countrymen are famous; for wherever I look I see a host, and when I listened to the applause which you gave to the too flattering comments, rendered agreeable to you by the remarkable eloquence of our Chairman, I felt that in every host I had to greet a benefactor. benefit can be bestowed upon an author, or upon a public man, like that nobler sort of charity which forgets all faults in the desire to confer a kindness? In the earlier stages of our career we derive as much good from censure as from praise, and praise like that which I have heard this evening might only blind us to our errors or relax our energies. In old age praise comes too late to stimulate or console, and might only sour us by its contrast with the years of toil and despondency that it might have soothed and cheered; but when honourable distinctions, the approval we most covet, reach us in the middle of our course, then they atone for all past disparagement and disappointment, and nerve all our energies to justify that opinion which pledges us to future efforts for improvement. In this sense of the word, you, my hosts, are my benefactors; and the liberal bounty with which you reward former labours will enrich the remainder of my days by grateful thoughts and hopeful aspirations.

It would become me to make only one or two observations upon those works to which your Chairman has referred with so much grace of expression, that I could almost have wished that I had not been the subject of his praise, in order that my enjoyment of its eloquence might have been unchecked by my consciousness that the thesis did not merit the ability displayed in the discourse. Your Chairman has singled out for elogium the variety of the literary objects I have attempted, however feebly, to execute. Upon this I would wish to make one observation. When I first commenced the career of authorship, I had brought myself to the persuasion that, upon the whole, it is best for the young writer not to give an exclusive preference to the development of one special faculty, even though that faculty be the one for which he has the most natural aptitude, but rather to seek to mature and accomplish, as far as he can, his whole intellectual organisation. I had observed that many authors, more especially, perhaps, writers of imagination and fiction, often excel only in one particular line of observation; nay, that, perhaps, they only write one thoroughly successful and original work, after which their ideas appear to be exhausted; and it seemed to me that the best mode to prevent that contrast between fertility in one patch of intelligence and barrenness of the surrounding district, was to bring under cultivation the entire soil at our command. This subjected me at first to what was then a charge, but which I have lived to hear as a compliment-namely, that I had attempted too great a variety of authorship; yet, perhaps, it was to that conviction that I owe the continuance of whatever favour I have received from the public; for that favour no writer can hope long to retain unless he prove that he is constantly taking in a fresh supply of ideas, and that he is not compelled to whip and impoverish invention by drawing from the same field a perpetual succes-

sion of the same crop. And perhaps it may encourage younger writers, if I remind you that I was not successful at first in any new line that I thus attempted. My first efforts at prose composition were refused admittance into a magazine. My first novel was very little read, and it is not included in the general collection of my works. My first poetry was thought detestable, and my first play very nearly escaped being damned. Thus, perhaps, few writers have been less intoxicated with the rapture of first success; and, even when I did succeed, perhaps few writers, upon the whole, have been more unsparingly assailed by hostile critics. If I had relied solely upon my intellectual faculties, I must long since have retired from the field disheartened and beaten; but I owe it to that resolution which is at the command of all men who will only recollect that the first attribute of our sex is courage—the resolution to fight the battles of literature and life with the same bull-dog determination with which I, and no doubt all of you, fought our battles at school, never to give in as long as we had a leg to stand upon-that at last I have succeeded so far as to receive this honour in a capital renowned for its learning, and at the hands of a people who may well sympathise with any man who does not rely so much upon his intellect, no matter what the grade of that intellect may be, as upon his stout heart and his persevering labours.

Only one other remark I shall make upon a subject upon which no man can be expected to speak well—himself. I do trust that I have not lowered our common dignity as men of letters by the views I have entertained and advocated with respect to that lofty vocation. If letters are to be called a republic, it should be an aristocratic republic in the best sense of the term. We should observe a high standard of honour in all our commercial transactions. Money may be as requisite to us as it is to all other classes of men, but money must never bribe us to the prostitution of talent, or to the debasement of conscience. If, like the ancient Genoese, we are traders in the sale of our produce—like the ancient Genoese, we should feel nobles in right of our order; not debasing our own aristocracy by fawning servility upon the more worldly distinctions of wealth and rank, which we assume the right

boldly to censure or unenviously to support. In all our contests with each other, however manfully urged, we should still observe something of the gallantry and decorum of knighthood, not bespattering our opponent with mud from the kennel, nor assassinating a rival by a stab in the dark. These are some of the views with which I first entered upon literature in early youth—entered upon it as a profession—and I trust that, making generous allowance for indiscretions of judgment and temper, you will be of opinion that, upon the whole, my theory has not been belied by my practice.

I think I have some excuse for my egotism in the latter observations I have addressed to you, in the toast which I shall have to propose; for although that toast may be given by a man of no very elevated rank in literature, it should be given by one who has a full sense of the more than regal influence which literature exerts over the character and destiny of nations. The toast which I shall have to propose is, "The Literature of Scotland;" and, if I desired to convey to you some idea of its value to the society it adorns, I would ask you to compare it for one moment with the contemporaneous literature of France. When in the last century the chilling and comfortless influence of Material Philosophy spread from the French Encyclopedists to disorganise one world and to get rid altogether of the other, sheltering itself under the high authority of Locke-then arose that great school of Scotch metaphysicians, which, whatever may be its faults and shortcomings, at least restored to matter the necessity of soul, and proved that ideas were not merely fleeting impressions upon perishable brains. When, in France, poetry consisted only of frigid bombast or of insipid imitation, then suddenly was heard "the bold free" song of Burns, calling poetry back to nature; and, later, the vivid romance of Sir Walter Scott restored to this grey nineteenth century the generous sentiments and healthy vigour of chivalric youth. Even now, when, in France, History has decked herself out in all the gewgaws of rhetorical artifice, in Scotland she has observed that severe exactitude without which she had better renounce the name of History, and call herself Fiction at once. this fidelity to fact, which is to History what conscience is to a man, that Mr Burton has treated the History of Scotland;

while a Frenchman—as Frenchmen have owned to me—can better learn the later history of his country in the pages of Alison than in those of Thiers and Lamartine. While, if you will look to that popular literature which, for the time being, most affects the moral character of the people, compare the healthy and manly interest of the "Waverley Novels" with that glittering but corrupt series of French fictions, which only serve to show to what base uses genius can stoop to be applied. I do not deny the extraordinary brilliancy and force of recent French imaginative literature; but I do deny that it has been either the faithful mirror to ordinary nature, or fulfilled that higher task of ideal art, which seeks, by selecting from nature more than ordinary attributes of sublimity and beauty, to refine the taste and exalt the sentiments. false to that mission which the Poet, whether of prose or verse, is born to accomplish, it has contributed neither to the social happiness, the political wisdom, nor the national virtues of the French people-while, on the other hand, this praise at least must be given to the literature of Scotland, that it is not more valuable on account of the delight which it administers, than because of the lessons which it inculcates. I see present three of your great Scottish publishers, and I can conceive the pride with which they would hear any comparison between Scotch and French literature. I can conceive with what pride my friends, the Messrs Blackwood, would recall the great share they have had in the elevation of our national literature, by the production of histories like those of Alison-by such fictions as those of Warren and Galt-by the universal genius of Professor Wilson-and by that time-honoured Magazine which, though it has dealt some hard blows in support of its literary, critical, and political canons, yet has charmed its opponents themselves—it was an opponent to me once-by its hearty and genial tone, and by its unrivalled combination of solid erudition with unrestricted fancy. I can conceive the pride with which Mr Black will reflect upon that immense undertaking, the "Encyclopædia Britannica," and upon those immortal works, the "Waverley Novels," which I understand have now passed into his hands; and when I refer to popular instruction, why, the very heart of Mr Chambers must leap within him, and he must think how much Great Britain really does owe to those who extend philosophy, instruction, and delight to the working classes, without one single appeal to any passion that can demoralise or pervert. Let me here for a moment remind you that I am a Conservative, in order to say on behalf of that party that we too can be Liberals with Mr Chambers whenever the object is not to pull down one class, but to elevate the other.

If I were to speak of the obligations which I myself owe to Scottish literature, I should only have to imitate the friar who came to a French town in order to preach a sermon upon a certain occasion. His sermon went off tolerably well, and the friar was hospitably received and sumptuously The next day, to his great dismay, he was regaled. told it was a holiday in honour of the patron saint of the town, and that all the congregation were assembling in the church in order to listen to the new sermon which he was ex-The poor friar had only brought one serpected to deliver. mon with him, and that was already delivered. What was he to do? He got into the pulpit, and, mark what the friar said: "My brethren," said he, looking very solemnly round the church, " certain malignant persons have said there was heresy in the sermon I delivered to you yesterday; and, in order to show you how false is this accusation, I propose to preach it to you all over again." Now, I am afraid I cannot imitate the felicitous self-possession of the friar, nor repeat here all I said in Queen Street Hall the other evening with respect to my own obligations to the learning and genius of Scotland, but still I cannot deny myself the pleasure of saying a few words that may serve to show how closely connected is the literature of Scotland with the romantic impressions of my youth. the joyous sensations with which, while yet in my boyhood, I entered Scotland for the first time; I recall the pride with which I leaped over that part of the Clyde which leads to the Cave of Burley-Morton's Leap, I think it was called-pride to think that I had something in common with a hero of Walter Scott's. I recall the enthusiasm with which I explored the scenes of the Lady of the Lake, fancying that I saw the Knight of Snowdon upon the bank, and the Lady herself upon the water. I recall

still more vividly the night on which I lay down to rest under a hedge on the field of Bannockburn, exulting to think that I was upon the very ground which Bruce had hallowed to freedom, and Burns to immortal song. And it is well in mature life, when the world is too much with us, to revive the freshness of young emotions, and to rekindle—what, I trust, for my part, will never die within me till my grave—the passion for that real freedom, without which races have no history, and for that genuine poetry, without which man, in resigning imagination, knows not the nobler half of his own soul.

A toast was given in the early part of the evening which referred to our army and navy, and which was acknowledged by a gallant admiral\* whom, I trust, we shall never see cruising in the Black Sea. It reminds me that we are apparently on the eve of a conflict with a great Power, which, if it could obtain its ultimate object in the keys of the Bosphorus, would open to civilised Europe the risk of that irruption by hungry and barbarous tribes, which we had hoped the strong hand of Charlemagne had checked for ever. The wisest statesman cannot foresee what might be the issue of that war, if it should extend from a conflict for territory to a strife of opinion. When we look at the inflammable materials in Italy, in Germany, throughout continental Europe, and, in fact, through a great portion of Russia herself, we cannot fail to call to mind, with some anxiety, that old prophecy of Napoleon—"The day will come when Europe will be all Republican or all Cossack." But for my part I do hope that the spirit of our people will bring this war to a prompt, short, and decisive issue; before the original cause is lost sight of in the complicated objects which all unnecessary procrastination, all feebleness and half measures, only serve to bring into new and menacing existence—so that before this time next year, the cause of civilisation which Great Britain supports with her arms, may achieve that full triumph which can alone lead to the permanent re-establishment of peace, and that (returning to the toast I have to propose) our deeds may then be such as an Aytoun may not blush to sing, nor an Alison to record. As long as Providence permits this empire to endure, may every Englishman whom you receive as a guest in your

<sup>\*</sup> The Sheriff and Vice-Admiral of Orkney, W. E. Aytoun.

capital, feel the same pride that I do in an equal union with the children of Scotland. We are bound together by ties stronger than acts of Parliament or treaties of parchment. We have, in common, the fame of our writers and the glory of our arms; and I do not believe that anything can dissever or alienate those who have a common heritage in Milton and in Scott, and a history, one and indivisible, in every page which speaks of Trafalgar and Waterloo. Fill your glasses to the brim, and drink with me fresh honours to that literature which, always hardy and masculine, even when most thoughtful and refined, will render men braver under the necessities of war, as it has made them wiser amidst the tranquillities of peace.

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ON THE

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## INTRODUCTION OF RELIGION

INTO

### COMMON SCHOOLS.

By ANDREW COMBE, M.D., &c.

(Extracted from his Life and Correspondence, page 501.)

"Conscious of the immense power of the religious sentiments in the human mind, and of the impossibility of separating them without violence from their vital union with the moralities. I have all along felt that the plan of excluding religion from education was inherently a defective one, which could not continue to hold its place against the assaults of reason and truth. In the past position of the question, it was the best which could be followed, and was defensible as the smallest of several evils among which society was compelled to choose. As such I still advocate and defend it; but I think it important that it should be defended and advocated on its true grounds, and not as in itself proper and desirable. Instead, therefore, of recommending the separation of secular from religious instruction, as in themselves distinct. I would adopt the true grounds, and in answer to the wish of some to make all education religious, say, 'Yes, I agree with you entirely that all education must be based on religion, and that the authority of God should be recognised by us all as the only infallible standard in everything; but, that we may know what we are talking about, let us understand distinctly what each of us means by religion.' Standing on such a basis, we cannot be shaken by either Jew or Gentile, Calvinist or Lutheran. Then comes the discussion, What is religion? A says it is a code embracing, suppose, ten principles in all. On examination, B, C, and D find that, say, eight of these refer to practical matters directly influencing conduct and character, and that they approve of them as true; but each affirms that the remaining two are church dogmas, untrue, dangerous to salvation, and deserving of all reprobation. For these B proposes to substitute other

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two; but is, in his turn, voted wrong by A, C, and D. The latter two follow with their substitutes, and are each condemned; all, meanwhile, admitting the eight practical principles to be sound and necessary to happiness. Here it is plain, that if the children of all are to attend the same school, a compromise must take place; and, while all agree to leave out the two articles, they may cordially unite in teaching the remaining eight, and in endeavouring to insure their recognition by the pupils as their best guides, and as indispensable links in that religious chain which binds them to their Creator, and imposes upon them the primary duty of seeking to know and do His will in all things. This done, let the parents and priests teach what they deem truth on the two disputed points, in addition to the religious principles thus daily and hourly inculcated and brought into practice among both teachers and pupils.

"It may be said that this is what is done already. But there is a At present the line of separation between religious and secular education is drawn sharp, and, in the school, the pupil is not taught that the natural arrangements he studies or sees in play around him, have been devised by Divine Wisdom for his guidance and happiness, nor are his feelings interested in securing obedience and gratitude to God as a moral and religious duty in return. The arrangements of nature are taught simply as 'knowledge' coming from nobody, and leading only to worldly advantage, not personal happiness. ligion, again, is taught not as the complement of that knowledge, leading the mind back to God, and bearing at every moment on our welfare, but as a something apart, which does not dovetail with our conduct or duties. In short, the prominent idea in the minds of both teachers and taught, under the present national system, is, that secular knowledge and religion are distinct, and have no natural connection; and hence neither exercises its legitimate influence.

"But the result will be different if it be recognised universally that, taught as it ought to be, all the knowledge conveyed is inherently religious, and calculated, necessarily, to bring the creature and the Creator into more immediate contact, and to develope feelings of love, admiration, reverence, and submission to the Divine will. Let it be proclaimed and understood that the inevitable tendency of knowledge is to lead the mind to the Creator, and that wherever it is taught without this result, there is and must be a defect of method, or a fault in the teacher, which ought instantly to be remedied. Let it be proclaimed to the four corners of the earth, that education, rightly conducted, is religious in the highest degree, although embracing none of the tenets peculiar to sects or parties, and that a 'godless education' is a contradiction and a moral impossibility. It would be as

logical to speak of a solar light without a sun. Every truth, moral, physical, or religious, springs from and leads directly to God; and no truth can be taught, the legitimate tendency of which is to turn us away from God.

"Instead, therefore, of giving in to the opponents of national education, and admitting a real separation between secular and religious knowledge, I would proclaim it as the highest recommendation of secular knowledge, that it is inherently religious, and that the opponents are inflicting an enormous evil on society by preventing philosophers and teachers from studying and expounding its religious bearings. If this were done, it would lay the odium at the right door, and shew that the sticklers for exclusive church-education are the real authors of 'a gigantic scheme of godless education,' in attaching such importance to their own peculiar tenets on certain abstract points, that rather than yield the right of conscience to others, they are willing to consign society at large to an absolute ignorance of the ways of God as exhibited in the world in which He has placed them, and to all the misery, temporal or eternal, certain to result from that ignorance.

"It must be admitted that, as at present taught, much of our knowledge is not religious: but this is an unnatural and avoidable, not a necessary evil, and it has arisen, in a great measure, from the denunciations of the party now opposed to the diffusion of educa-By stigmatizing as infidel and godless whatever knowledge was not conjoined with their own peculiar creed, they deterred men from touching upon or following out the religious aspects of knowledge; and if they be allowed to maintain longer the wall of separation they have erected, the result will continue to be the same as in times past. The only way to meet them, is to turn the tables and denounce them as the obstructers and enemies of religious education, because they refuse to allow any exposition of the Divine wisdom, and arrangements, and will, which does not also assume the equal infallibility and importance of their interpretation of His written wisdom and This is a tyranny to which human reason cannot continue to submit, and the sooner they are put on the defensive the better.

"Science is, in its very essence, so inherently religious, and leads back so directly to God at every step, and to His will as the rule of our happiness, that nothing would be easier, or more delightful, or more practically improving to human character and conduct, than to exhibit even its minutest details as the emanations of the Divine wisdom, and their indications as those of the Divine will for our guidance. In a well-conducted school-room or college-hall, the religious sentiments might be nourished with the choicest food pari passu with every advance in intellectual knowledge. The constant practice of

exhibiting the Deity in every arrangement, would cultivate habitually that devotional reverence and obedience to His will which are now inculcated only at stated times, and apart from everything naturally calculated to excite them. So far from education or knowledge proving hostile to the growth of religion in the minds of the young, they would in truth constitute its most solid foundation, and best prepare the soil for the seed to be afterwards sown by the parent and priest, who would then receive from school a really religious child fashioned to their hands, instead of being, as now, presented only with the stony soil and the rebellious heart.

"The practical inference from all this is, that while we continue to advocate the exclusion of sectarianism of every hue from our educational institutions, we are so far from wishing to exclude religion itself, that our chief desire is to see all education rendered much more religious than it has ever been, or ever can be, under the present system. To make religion bear its proper fruit, it must become a part and parcel of everyday life. It must, in fact, be mixed up with all we think, feel, and do; and if science were taught as it ought to be, it would be felt to lead to this, not only without effort, but necessarily. God is the creator and arranger of all things; and wherever we point out a use and pre-arranged design, we necessarily point to Him. If we can then shew that the design has a benevolent purpose, and that its neglect leads to suffering, we thereby necessarily exhibit the loving-kindness of God, and recognise it even in our suffering. If we next point out harmony between apparently unconnected relations, and shew how all bear on one common end, we necessarily give evidence of a wisdom, omniscience, and power, calculated to gratify, in the highest degree, our sentiments of wonder, reverence, and admiration. If we familiarise the mind with the order and laws of God's providence, and their beneficent ends as rules for our conduct, the very reverence thereby excited will prompt to submission-systematic submission, because cheerful and confidingto His will as our surest trust. Here, then, is the legitimate field for the daily, hourly, and unremitting exercise of the religious feelings in the ordinary life of man, and for the exercise of that true, vivifying, practical religion which sees God in all things, lives in His presence, and delights in fulfilling His will.

"The slender influence of sectarian religion in regulating the daily conduct of civilized man, and the exclusiveness with which its manifestations are reserved for stated times and seasons, together with the small progress which it has made in leavening the mass, furnish ample evidence that some grievous error deprives it of its legitimate power, and limits its diffusion. The more narrowly we examine the

matter, the more evident will it become that the sticklers for a sectarian education, as the only one allowable, are the great stumblingblocks in the way of true religion, and that the ignorance which they cherish is the grand source of that apathy and irreligion against which they clamour so lustily. Science by them is reviled and despised as merely human knowledge. The epithet is ludicrously false and illogical. All knowledge is divine. All knowledge refers to God, or to God's doings. There is no such thing as 'human' knowledge in the proper sense of the word. What is true is of God, whether it relate to science or religion. What is not true is error, whether espoused by infidel or priest, Lutheran or Catholic, Mahomedan or Brahmin. Accurate knowledge (and there is none other) is not of human but of Divine origin. If man invents notions and styles them knowledge, that does not give them the character of real knowledge. They remain human inventions or errors as much as before. But whenever man discovers a truth either in physics or philosophy, either by accident or by design, he is certain that God is its author, and that if seen in its true relations to himself and to creation, it will be found characterised by the wisdom, power, and goodness of its divine source. Nothing can shake him in this belief. Stigmatize him as you will, his faith will remain firm and unhesitating, because he knows the attributes of God to be unchangeable and eternal. 'Godless education.' forsooth! It is an absolute contradiction in terms; and those who obstruct the progress of religion by such an outcry have much to answer for, and little know the evil they are doing.

"In times past man has erred by acting regardlessly of God's will and plans, and his reward has been misery and crime. Instead of attempting to create and legislate, let him study and understand what God has created, and the laws already imprinted by Him on all that exists. If his health is to be promoted, let him take for his guidance the arrangements made by God for the healthy action of his various functions, and act in the closest accordance with their dictates. If he has a social duty to perform, let him consult the moral law imprinted on his nature by the Deity, and copied into the records of Christianity. If he wishes even to brew or to bake with profit and success, let him study the laws of fermentation arranged by Divine Wisdom, and conform to the conditions which they impose as indispensable for securing the result. If he wishes to provide the means of travelling with speed and safety, let him study the laws of gravitation and of motion, and those which regulate the production and expansion of steam, and adapt his machinery to fulfil the conditions imposed upon their use by the Deity himself. If he does not, he will either fail or suffer. If he does, he will move along with speed and safety. If he wishes to have

his coat dyed of a fast colour, let him study the qualities which God has conferred on colouring objects, and the relations in which they stand to the properties of the wool, and conform to their indications. and he will have the guarantee of Omniscience for his success. short, he cannot stir in the performance of any act or duty without either a direct or implied reference to the harmony and unchangeableness of the Divine laws. From thoughtlessness and an imperfect education, he may neglect looking deeper than the surface, and see only man and man's inventions, where, in truth, God reigns supreme and alone, hidden from our view only by the ignorance of man. Rightly directed, then, education, instead of being 'godless,' would confer its chief benefits by removing the curtain which hides God from our view. Instead of keeping Him, as an awful abstraction, in a background too remote from the ordinary affairs of life for either clear perception or wholesome influence, as is at present done by the sectarian religionist, science and education would reveal Him to the human understanding and feelings as an ever-present, ever-acting Being, whom it was no longer possible to forget, and whose care and watchfulness over us are equalled only by His attributes of benevolence and justice.

"Such, then, is the direct and legitimate tendency of that science and knowledge so unjustly stigmatized as 'human,' and 'secular,' and 'godless!' And why so stigmatized? Merely because its cultivators and teachers refuse to mix up with it certain dogmas of an abstract nature, on which the greatest differences of opinion prevail among the numerous sects which constitute the religious world! The truths on which all agree-truths proceeding from, and leading directly to God as their author and source, and replete with blessings to man-are to be deliberately excluded and denounced, and the disputed and abstract dogmas introduced in their place! the results of such a course of proceeding? If the tree is to be known by its fruit, as the Scriptures say, we can have very little hesitation in declaring the existing tree of sectarianism to be not worth the cultivation: for the burden of the complaints of all so-called evangelical sects is, that, in spite of their utmost exertions, the cause of religion retrogrades—so much so, that, according to Dr Chalmers's estimate, even in our highly-civilized communities, not one in twenty, and, in many instances, not one in ninety or a hundred, lives under its influence, or knows what it is. Admit this picture to be correct in its main features, does it not point to some serious error, which silently undermines our utmost exertions? And if so, why persevere blindly in the same course, and obstinately refuse to tread another and more direct, though hitherto neglected, path to the same living and true God, whom we all seek and profess to adore and obey?

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"It may be said that, as now conducted, education, when not accompanied by a creed, does not lead to God. That it does not in some schools, is true; and that in none does it go nearly so far in this direction as it might and ought to do, is also true. But this defect has arisen in a great measure from the very prohibition attempted to be enforced of giving education without a creed; and it admits of an easy remedy the moment the prohibition shall be removed. Let it once be known that doctrinal creeds are no longer to be taught in schools as the condition of obtaining general education; but that, on the other hand, an accurate and extensive knowledge of the laws of God. as exhibited in creation, and as regulating man's whole existence on earth, will be considered indispensable in the teacher, and that his chief duty will consist in impressing on his pupils the living conviction that they can be happy in this world only in proportion as they act in accordance with these laws, and that it is God and not man who arranges and upholds the moral laws under which society exists; and then his task will become at once more pleasing and more successful, and every day will add to the facilities and aids which he will meet with in fulfilling it. Education will then be both moral and religious in its every phase; and its influence on conduct, now so small, will every day become more visible, because backed by the Divine authority. Education thus conducted would become the groundwork of that later and more practical education which is now acquired in the actual business of life, and compared with which our present school-education avowedly bears a very small value.

"To insist on connecting dogmas about the corruption of human nature, the Trinity, and the atonement, with the knowledge of external creation, is to insist on mixing up matters which have no natural connection or affinity, and which, consequently, can never be made to assimilate. Let it be assumed that man has fallen from his original condition, and that his nature is corrupt, the great fact remains, that the world was created and received its present constitution from God before man fell. Whatever may have happened to man, the laws of the universe were not changed. The heavenly bodies moved in their orbits in obedience to the same forces which still operate. globe, we can demonstrate the present operation of the same physical laws which were in action thousands or millions of years before man was called into existence. It is worse than folly, it is impiety and rebellion against the eternal God, to say that a knowledge of His works shall not be communicated except in conjunction with a disputed creed, which does not and cannot change their nature; and yet this is what must happen if the opponents of national education have their way. The Christian revelation does not abrogate or supersede the pre-existing order of Nature. On the contrary, it rests upon it as the only basis on which the superstructure of revelation can be made to stand; and therefore the more clearly the order of Nature is expounded, the more easily will the true bearings of Christianity be appreciated, and its principles carried into practice. To the orang-outang or the monkey, revelation is without meaning or influence, because in their nature it can find no resting-place, and no point of contact. To man it would be equally valueless, if its doctrines were not in harmony with his nature and constitution. And therefore, even if education were to be confined solely to religious instruction, the most successful way would still be to begin by cultivating and developing the groundwork or soil of natural religion, in which alone revelation can take root.

" If neither the state nor the people are to be allowed to teach natural religion, and make use of it in promoting good conduct, then it matters little who has the charge of educating the people in our schools. So long as education is confined to reading, writing, arithmetic, and the communication of the elements of knowledge without constant reference to its uses and its relation to its Divine Author, it will prove both barren and godless, whether accompanied by a creed The only education worth having is that which is to influence conduct, and thereby improve our condition. If such education cannot be taught to the young, the more urgent the need to begin by enlightening the old who direct the young. If prohibited from teaching the children, let us begin by educating their parents. verance we may produce an impression on their common sense in the course of time, and thus at last get access to schools. As vet, natural religion has never been taught to either old or young, and, therefore, it cannot be said to have proved ineffective. No single work exists, so far as I know, having for its aim to expound the close relation subsisting between natural religion and human improvement. The existence and operation of natural laws have been demonstrated. but not their applications to, and bearings on, daily and hourly conduct. tion has been hitherto supposed to have its true scope in the adoration of the Deity; but its more important and equally elevated use in prompting to willing submission to His laws and authority as an earnest of our sincerity, has been almost overlooked. The religious and moral feelings have never been made acquainted with their own intimate and indissoluble union, or trained to act with the intellect in studying and obeying the natural laws."

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#### THE

# PROGRESS AND IMPROVEMENT

OF

# HUMAN SOCIETY,

AS

GUIDED BY THE PROVIDENCE, AND AIDED BY THE INSPIRATION, OF

## THE SUPREME GOD;

WITH STRICTURES ON

CERTAIN VIEWS PROPOUNDED BY MR. EMERSON

IN HIS LATE PUBLIC LECTURES HERE:

BEING

### AN ADDRESS

DELIVERED TO

THE SCOTCH CHURCH YOUNG MEN'S SOCIETY. AT THEIR ANNUAL MEETING ON THE 29TH NOVEMBER.

RV

## THE REV. ALEXANDER MUNRO.

IT IS HEREBY INSCRIBED TO THE YOUNG MEN OF THAT INSTITUTION, AND ALSO TO THOSE OF THE MANCHESTER ATHENÆUM. BY THE AUTHOR-A MEMBER OF BOTH.

#### LONDON:

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# ADDRESS.

# Mr. CHAIRMAN AND GENTLEMEN,

Time flows as a stream—or, to suit our figure to our locality, time revolves as a wheel. Its spoke is once more up that points attention to your Society. We hail with joy, in the gloomy month of November, the annual re-union of its members and friends. trust the year which is gone, since last we met, has taken with it some of the dross of our ignorance and errors, and brought to us some few ingots of wisdom and knowledge. This augment, however, we must leave others to discover. For, if we boast of our intellectual wealth, some will call us proud; and if we plead the want of it, some will call us poor. So, to escape the Scylla of envy on the right hand, and the Charybdis of contempt on the left, we shall say nothing about it. But whatever the year has increased or diminished, sure am I it has wrought no diminution in the pleasure I enjoy in being again present with you; or in the kind feelings towards each other which marked your former meetings. Your Society, with its objects, has lost and can lose nothing of its value; and it is gratifying to know that it has gained somewhat in numbers and strength.

Being now numerously met; and, as at this and every such meeting, it should be our aim to impart

profit, while we derive pleasure, I feel that I cannot do better than draw your attention to a subject of some interest for the time we live in, and of some import to the end we live for. That subject is,—

THE PROGRESS AND IMPROVEMENT OF HUMAN SOCIETY,
AS GUIDED BY THE PROVIDENCE, AND AIDED BY
THE INSPIRATION, OF THE SUPREME GOD.

This is a Thesis whose entire bearings one cannot hope to compass in a transient address;—a Thesis, too, worthy at any time of the ablest pen and the fullest leisure: but still, as the exigences of the day seem to call for some consideration of it, you will bear with me; while I venture to trace an outline of the high argument, and mark with me the footprints of the Most High along the tracks of advancing time.

We are not called, for our present purpose, controversially to vindicate the Scripture account of man's sad and primal fall, nor yet to exhibit the grounds of that tradition which, in after ages, prompted some to sing of an age of gold transmuted, through gradations, into one of iron. We believe that man, made Godlike, swerved and sank. We believe that "the gold became dim, and the fine gold was changed." But to argue this truth, lies not now in our way. We come down to a posterior period where the Divine and the Human records conjoin. We take man as these show him, and as we see him. We take him as a creature agitated with passions, yet gifted with reflection; as naturally sluggish, yet capable of energetic action; as beset by prejudices, yet open to a sense of justice;

as naturally ignorant, yet anxious to know; and (akin to what may be seen up among the regions of thickribbed ice, from whose crevices the warm and genial spring sometimes wells forth,) as a creature intensely selfish, yet often emitting the liveliest sympathies. Such is man's personal nature. And, with this unchanged in its essentials, he moves on the field of history and of life. But who will assert, that though the elements of his nature are thus fixed,—that though there are no traces, except in the dreamer's figments, of a law which carries the brute up into the man,\* or the man up into the angel,-who will assert, that the fixity of his nature is so rigid as to preclude growth, fairer proportions, finer issues? His faculties are not cast in iron, but operate, in spontaneous improvement, as by its ever-uncoiling spring. It is

\* Dr. Hamilton, in his "Nugæ Literariæ," has some striking and effective remarks on this point, well worthy of attention by those who have been stumbled by some of the untenable positions recently assumed in "the Vestiges of Creation." Speaking of the fantastical Monboddo's well known whim as to our origin, he says, among other things: "Moderns have not improved upon their predecessors, which they do in the larger number of cases: and as, of old, the mandrake was mysteriously regarded as the germ of man, so Voltaire saw no reason to disbelieve that the American sprung like a fungus out of the earth. Those who would wish to pursue this history of prodigies, may be satisfied by some of the recitals of Pliny. Most undoubtedly had specimens presented themselves of any such equivocal state, I would have endeavoured to avail myself of them for your amusement and instruction. Could I have seized the shrub just opening into the animal, or caught the animal just emerging into the man, it might have tended to relieve the tedium of an Essay, which can neither call to its aid the explanation of diagram, nor the evidence of experiment."

not of his nature to remain stereotyped in what is called a state of nature. When, therefore, Rousseau seeks, as he does by the drift of his writings, to carry society back to a state of nature, maintaining that it is his best state; that culture is the sole cause of human misery; that, creating wants and desires, it stimulates to crime; — when he speciously writes thus, (gilding his fancies with sentimental lights) it is plain that he leaves out of view the expansive nature of man here, not to speak of his immortality hereafter. And not only does he fail to perceive, as Fichte has well shown, that the calm habits of mental meditation and tasteful refinement, which he expects to be more largely exercised and enjoyed by going back to that state, were acquired only by the process of coming out of it, and must necessarily be lost when it is resumed;—but he also allows himself to forget what all trustworthy travellers avouch, namely, that the rude and uncultured condition of man abounds with the worst of miseries and the darkest of crimes; with but few, and these but coarse, enjoyments, as a counter-weight. His notion is a mean one; for it would lower us down to animalism, and fasten us there. is an impracticable one; for knowledge begets knowledge, invention elicits invention, and improvement must go on. His notion, with its cavils, is also a narrow one; for though incidental evils may arise from progress -as the fairest gifts may have their drawback or abuse; yet it is the tendency of cultivation not to be permanently affected by impediments; while it is of its very nature to change the partial ill into a benefit; just as the stream of the abounding river seizes the masses

of soil detached from its banks, which for a moment may seem to stain or obstruct its course; and holds them in solution, as a rich alluvium, to form the distant delta, and to fertilize the sandy plain.

The human mind, then, in the enlargement of its faculties, in their replenishment with knowledge, in the growth of its moral habits, and in the refinement of its tastes, is progressive and bent on progression. here, I beg you to remember that while it has this capability and tendency, there may be hindrances, both innate and extern, to its proper development; and that it is dependent on the power and goodness of the Creator for furnishing means with incentives to quicken this process. Besides, it is not to be forgotten that, while man's individual capabilities are the basis of his social progress, his social improvement is an adjument to the individual. The discovery, for example, of one man becomes, without any diminution to him, the inheritance of many. The aggregate acquirements of multitudes thoughout many regions and ages, accumulate in the individual; and thus a machinery is constructed and kept moving for augmenting indefinitely the stores of existing intelligence.

So far, then, society operates on man's personal nature, fostering, as in a nidus, his innate powers. But, next, (and to this we call your special attention,) Providence operates on Society; leaving nothing to accident either to frustrate or forward the world's progress. To our view, indeed, involved in the turmoil of things, and estimating them as they affect our interests or partial conceptions, occurrences often seem casual, and at times all appears to be receding. But, in reality, it is

not so. The Great Ruler works by a plan; and he has ample room in his plan for the most complicated contrivances, with plenty of time for the most deliberate movements; as he has abundance of power to constrain the most refractory elements to work out the appointed issues. There is a Providence in the changes of Society, developing mental energy in fresh forms and new directions; preparing the age that is, for the advances of the age to come; hurrying nothing, misplacing nothing, forestalling nothing; analogous to what we witness in the field,—first the blade, then the ear, then the full corn in the ear. And, O, most true it is, that the man who has no intelligent discernment of moral and beneficent design in these changes, is, however great may be his intellect, in no better plight than the blind giant, Polyphemus, groping, with stumbling steps, around the walls of his cave. What boots it that we have eyes, yet see not the Form which, as with the fingers of a man's hand, writes on the high places of kingdoms, the ordinance of their doom! What boots it that we have ears, yet hear not in the lamentings of falling, and in the rejoicings of rising princes, the Voice which sounds as the wind sounded to the consulting listener, of old, among the tops of the mulberry trees!

Let us turn attentively to the past, and we shall discover things of awful and of benignant import.

Is there, it may be asked, no intelligent Providence intent on human improvement in this fact, that, according to all competent histories, men were first placed under organized polity, in the great plain of Chaldea which, by its unbroken horizon and clear atmosphere,

favoured the contemplation of the starry heavens. These moving in their mysterious silence, drew the observing eye, and woke strange thoughts in the pondering breast. Watchers, from the midnight towers, gazing on their brilliancy, beheld, as they deemed, forms of fate in the constellations; and, in trembling or joy, saw the planets shaking from their tresses, influences to blight or to bless the lot of men. Yet still, with all the follies which superstition thus bred, the observations were not useless. For these prepared the kindreds that were soon to be dispersed thence to people the globe, for traversing its surface; for maintaining intercourse; and for instituting commerce—that mighty agent in civilizing the race. Mighty indeed! for have not the most commercial nations been always the most ready to originate or receive the lessons of art, of science, and of religion? Have not the interior parts of Africa,—have not the vast northerly tracks of Asia and Europe, been unfruitful of intelligence, because they were destitute of commerce? These remained beyond the limits of civilization, not so much because the terrene or watery barriers which locked them up from its ingress, were perilous or vast; as because their skies were too often clouded, showing, but rarely and by fits, those starry beacon-lights, by which the pilot -whether of the caravan or the galley-might confidently steer. In their wide tracks, therefore, through the long lapse of monotonous centuries, humanity, with its powers, lay and, comparatively, still lies bound as by a despot spell; while Phenice, the shores of the Red Sea, Egypt with its river-mouths, the Oasis where Palmyra stood,—as on an island of green in an ocean of sand,—the Italian coast, Attica, with the Ægean; and at a later period, the Netherlands and the shores of the Spanish peninsula, with our own beloved Britain, grew great in knowledge, as they grew great in trade.

Hence, you see, there has been a chain of causes, with their causal effects, running, often latent but always coherent, through four thousand years, linking the first star-glance of the Chaldean astrologer, with the safe arrival of the last vessel which has to-day dropped anchor in the Mersey, or hauled into the Albert Dock at the port of Liverpool.

Again, I would ask, was there no Providence planning for the world's advancement in this, that the war at Troy had such issues? That protracted war, by inuring the Greeks to persevering hardihood in arms, for what they deemed the violated rights of nations, kindled the spirit which, spreading down from sire to son, trained the strength of a succeeding generation; so that, with patriot courage they repelled, at Marathon and elsewhere, those Barbarian millions who would have crushed the springing seed of thought in their little Republics. For, be it observed, that no sooner had the broken hosts of the Persian disappeared, than, in the agé of Pericles, uprose that wondrous harvest of intellect, whose fruits enriched the renowned land. And the writings of Greece's profound and beautiful thinkers, refused to perish. Revolutions, otherwise so calamitous, served but as the rolling-stone to give fresh elasticity to their growth in the world's mind. At the close of each season of confusion, they re-appeared in their own proper form; while at subsequent and long-separated periods, they generated new but kindred forms in Rome

with other Italian cities; till, throughout Europe, as well as far beyond its bounds, they have been read by millions, in thousands of Colleges, Schools, and Closets; nor yet, amidst all their acknowledged faults, do they seem to be shorn of their wisdom, or diminished of their charm. Thus, through thirty centuries, we discern another course of causes connecting the act of Agamemnon, when he raised his sceptre—a knotty staff cut from the woods of Mycenæ—and struck the Illian strand, demanding of Priam restitution for the wrong; with the fact, that at this very day, lessons of deep thought and lines of lovely imagery, are perused and pondered in Oxford, in Dublin, and in Edinburgh, moulding the minds of future senators, judges, ministers, and authors; so, fitting them for their noble functions to society and the world.

Once more we ask: was there no intelligent Providence, think you, conserving the interests of improvement, in the rise, spread, and fall of the Roman dominion? From the outset of her career, Rome had a forecast of her coming grandeur. In the dusk of remote antiquity, lo!

"She rises like the issue of a king;
And wears upon her baby brow the round
And top of sovereignty."

For, while yet a village, she assumed among the surrounding villages, the aspect and port of one resolved to wield the sceptre of the world. She needed not the augury of birds around the Aventine, to tell her to move on to her object; but on she moved at the bidding of that impulse which God, for special ends, had bound up in the breasts of her "men of iron."

Now, enlarged dominion, taken by itself, apart from counteractions not necessarily belonging to itmust, through the advantages it secures, prove friendly to the culture and dissemination of intelligence. So it was with Rome. By her conquests, she obtained not merely territorial rule; but she drew to her uses, the wealth of mighty provinces, with the products of their soil and the industry of their people. She gathered the knowledge and enlisted the talents of lands, extending from the Danube to the Pillars of Hercules. The consequence was, that the collection and the collision of those materials lent quickening to taste for the arts, whether . useful or elegant: while the wide extent and rapid means of intercourse which her expeditions and policy necessitated, served to diffuse these into distant regions. Rome was not distinguished for original discoveries or inventions. In such matters, she was very much of an amateur, collecting and maturing after her own fashion. She obtained knowledge, for example, of the methods of the art of pottery in Etruria; of glass-making in Egypt;\* of mining in Arabiat and Elba; t of smelting

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<sup>\*</sup> The art of working in glass, and even of compounding its substance, is one perhaps which has had nothing added to its excellence since long before the Christian era. The Barberini or Portland Vase, formed of this material, lately shattered, but again restored, in the British Museum, has not yet been surpassed by any modern specimen: and there is little doubt that it is as old as the days of Alexander's immediate successors. Wherever its exquisite figures were designed, the work must have been executed at Alexandria, which, for several subsequent centuries, was the glass-manufactory of the world.

<sup>†</sup> It is curious to mark, in the scoopings or grooves visible in the exhausted lead and zinc mines of Derbyshire, a similarity to the appearance of the long-abandoned mines at Surabit-el-Khadem, in

and purifying metals in Spain; -methods which, as the most approved, she spread elsewhere, and which were not deemed susceptible of any material improvement; till this was effected by the science and skill chiefly of the counties of Lancaster, Stafford, and Lanark, in these still recent years. It is also to be remembered, that her code of civil law which still forms the basis of all juridical science in civilized countries; though richly elaborated by her own juris-consults, was yet brought from Courts Solon instituted, by the famous embassy sent at the instance of Hermodorus an Ephesian, and owed its origin to the little island of Crete. Our position as to Rome's providential function, through her collative and imitative tendencies, is further supported by what is obvious to every one acquainted with the more prominent of the classics. For what is the Æneid, but a gracefully reduced copy of the Homeric Epics. Hesiod's "Days and Works" give their light and activity

Arabia; as described by Dr. Wilson, in his work lately published, on "the Lands of the Bible." "When we reached," says he, "the mountains, we found that they had been peeled and excavated to a great extent where the veins and dykes had occurred. Numerous grooves and channels seemed to be cut in the extraction of the ore, from the top to the bottom of the mountain, even where they were most perpendicular; and the mountains were spoiled and stripped of their treasures." The only difference is, that, at Matlock, the grooves, owing to the inclination of the strata, run horizontally. Those Arabian mines seem, from certain heroglyphics near the place, to have been working when Joseph came into Egypt, in the time of Cheops, the founder of the great pyramid.

‡ Elba, we are told, furnished iron for the army and navy of the Romans, during the second Punic war; and, because of its productive mines, was regarded as a most valuable capture from the Carthagenian, in the first.

to the Georgics. The Eclogues are at best echoes of the voice of Theocritus, singing on his Sicilian fields. Terence but transfuses Menander into his pieces. Horace soars in Pindaric numbers, and revels in Teian strains. Cicero amplifies the terse topics of Demosthenes: and it was not till the era of Trajan, that, a historian, Tacitus, could be found, who might even venture on the style of Greece's matchless Thucydides. Add to this: as Rome founded only one School of Philosophy which could properly be called her own—the Eclective, a selection from the Greek Schools; so she achieved only one order of Architecture—the Composite, a mixture of two of the orders which had previously existed on the Acropolis; while the statuary that adorned her imperial city was little else than imitations of those immortal marbles which the genius of Athens chisseled into fixed life, from the quarries of Pentelicus.\* But Rome, from whatever causes, whether owing to the extreme excellence and exuberance of the arts and letters that flowed in upon her native efforts, or to the comparatively slender estimation assigned to those who so occupied their talents-Rome, though not a great Originator, was yet a great Conservator and a distributing minister of discoveries and inventions. Her martial

<sup>\*</sup>In one of the Oxford Essays, (Vol. V.) written by a member of Christ's Church, the following remark is made: "That Rome's intellectual productions, such as they are now presented to us, were either compounded of foreign elements, forced together by conquest, or moulded by those forms of national character which conquest had created, is obvious and undeniable; but what they would have been, had her destiny been different, is a problem which it is impossible to solve."

spirit, at all events, diverted her intellect from power in *thinking* to power in *acting*. She pushed her conquering course into lands known and unknown; gathered what was the most valuable from each; and then from her large stock, dispensed to all.

Here, you will observe, lay the exquisite point of the contrivance; that, but for this overstretching Power. the knowledge and arts which flowed through numerous and separate lands, must have perished where they were produced. But to obviate this, behold that Imperial Dominion formed by Providence, as a mighty reservoir, between the ancient and the modern ages, into which the many waters might run and be accumulated, -thence, at heaven's next behest, to roll forth in · broadest streams which were to gladden and fertilize the earth. Thus, in the early strifes of the semibandits of Romulus with the Sabine herdsmen, seven hundred years before Cæsar landed in Britain, we recognize the formation of a force which was to scoop out the receptacle destined to collect and dispense. Now, it is in virtue of this arrangement, that at the present day you may see Roman roads among the hills of the Tyne, Roman Pandects in the halls of Westminster, Roman camps beneath the Grampians, with Roman letters and arts, extending from Cornwall to the Ultima Thule of Shetland.

We might trace this ameliorating process, as guided by the hand of the Supreme, from many epochs of history besides; and singular enough, sometimes would it be, to perceive the *purpose* advancing, even when the *process* seemed to be moving back. Such a spectacle appears, when the Goths and Vandals are

seen to rush out from the North; crushing the fabric of Roman greatness. All is now over, the impatient observer might exclaim: the hope of brightening ages for mankind, is for ever dead. Bury it!—bury it in that field which the horse of Attila scathes with his furious tramp!\* Write its epitaph on that broken column on which Alaric sits carousing with his brawny and bloodstained chiefs! But, no: for, by the overruling wisdom, it so fell out, that, while these Barbarians were subduing civilization, civilization was more effectually subduing them—thenceforth to build their nations into its firmest bulwarks. Such a spectacle also appears, when the Sultan Mohammed is seen overwhelming, with his fiery hordes, the city of Constantinople—the sole repository of all that was richest and rarest in lettered But what was the providential result? What, but that its crowds of learned men and learned books, were dispersed into western Europe, there to quicken knowledge into a new resurrection: till, in the invention of printing, it should obtain wings which were to carry it abroad, as a benign angel, through all after centuries, and into all realms and homes and hearts. Such a spectacle has often presented itself in times much later than those: even tyrants not a few, who had long, as with the hammers that fastened Prometheus to his rock, forcefully toiled to arrest progress, yet lived to see their chains fused by the finer force of truth, penetrating as the fire which the indomitable Titan brought down from the skies.

<sup>\*</sup> It was the boast of Attila the Hun, that "the grass never grew where his horse's hoof once trod."

Pray, mistake me not. When benignant effects are traced from the violence of aggressive war, or the unrighteous acts of individual men; it is not to be supposed that these deeds, in themselves, are subjects of gratulation or approval. No: this would be an error which, under the plea of ultimate good resulting, goes to destroy all moral distinction in conduct. It is after such sort that, in one of his essays, Mr. Hume writes. Founding on this couplet of Pope—

"If plagues and earthquakes break not heaven's design, Why then a Borgia or a Cataline?"

he makes his Sceptic to reply: "then my own vices will be a part of the same order." This insinuated inference with its tremendous conclusion, is absurd as well as mischievous. For, the fact or truth that God is so beneficent a Being, as to employ his wisdom in repairing the evil inflicted on his government, is not to overbear or neutralize this other truth that he hates the evil as hurtful in itself; and that, while he overrules it for the benefit of his creatures, generally, he will yet exclude the agents of the mischief from this benefit; entailing on them the misery properly flowing from their guilty deeds. Reverence ye, therefore, and obey the Power who, wise, high and working, is, at every crisis, turning the partial defeats of improvement into its most signal triumphs.

But we hasten to another topic. The providential course we have indicated and in specimen traced, was, as we conceive, but merely preparatory to a moral advancement, of which man's nature is capable, and to which it is destined. For, while the operation of those causes was being conducted in the gentile kingdoms,

there was a distinct and parallel course of causes operating in a separated nation. Here revelation was from age to age accumulating, fraught with truths which the soul, with its finer faculties, conscience and the religious sense, might seize; and so, by their celestial force, turn terrestrial truths to still higher ends. due time, when the wide and tranquil empire of the Cæsars lay waiting in suspense for something surer, purer, loftier than humanity could discover, Divinity came down. The prepared revelation was brought in contact with the prepared civilization. It came from the nook of Palestine. It came, ruffling the surface and stirring the depths of dominion. afflatus of Deity was in the breeze. It held a principle of fresh life. Immortality was in the germ. At first, it seemed a small thing, borne about chiefly by the fishermen of an inland lake. But it was a true thing. What is false, when backed by power, may spread for a while, amidst ignorance: but this being true, it struck root amidst intelligence, and It cleared for itself room among the pasgrew apace. sions and superstitions of the heart. It humbled, to exalt: it agitated, to purify: it condemned, to deliver: it roused enmity, to bring peace. This new element was no other than DIVINE INSPIRATION, recounting facts, disclosing doctrines, presenting distinctions, evolving hopes, and opening a sure and unimpeded intercourse between heaven and earth. It confronted the errors and dubieties of the schools with the authority of the Supreme. For the fact of this authority, it summoned the senses to mark its miracles, intelligence to note its prophecies, reason to sift its maxims, and

all men to judge of its fruits; that, as its claim was honest, there might be witnesses to the world that God was in it.

This was something new. Coming direct from him, and adapted to human nature, it lent a new law to the social condition, as well as a new love to the soul; and in so doing it imparted a fresh spring to the intellect. This, as might be expected. For, defined, since it is, by the omniscient wisdom, and guarded by the solemn sanctions of the Righteous One, is not its code of pieties and ethics well filled to make fancy diffident and reason calm? to regulate without weakening the outflow of genius, and to temper without repressing the emotions of the heart? It could not fail to advance discoveries. For, by having settled the true character of God, and the distinctive principles of moral good and evil-subjects on which, but to little purpose, so many of the ancients expended the vigour of their fine intellects; it has left the mind free to search, without plea of embarrassment, into the arcana of nature; to bring forth its wonders, and to perfect its gifts. As a settled code of pieties and ethics, is it not also admirably calculated to suggest that class of motives to which the best order of minds is framed to be the most sensible;not the applause of fickle men-not the poor price the world can pay-but the approval of the Judge of all; and along with this, the sure prospect that, amidst the scene of their high reward, they shall look down and find that their sagacious researches have unlocked the sealed fountains, to lessen the woes and to enhance the felicities of the family of mankind?\*

<sup>\*</sup> What can be more truly in accordance with this, than the aspi-

Such are some of the functions of Inspiration, as a fresh power among the elements of civilization. what is Inspiration? Writers and lecturers sometimes contrive to perplex plain minds by verbal paltering. The infidels of the last age, derided the term Inspiration; with them it meant nothing: the infidels of the present age, are profuse of the term; with these it means any thing. They ascribe it to all sorts of genius: Shakspeare is inspired; Goethe is inspired; Jean Jacques is inspired; every body who writes a smart page, is inspired. Well, what is this, but to hyperbolize a term out of its proper use; so, dislocating its proper import? The aim is obvious. It is to obliterate the momentous distinction between divine inspiration and mere human ingenuity or enthusiasm; that they may seem one, and have equal deference. It is to

rations of the great Verulam? We think we descry the Seer of Science, seated in his armed chair, his head thrown back and reclined on his hand, (as he is sculptured in marble at St. Albans,) pondering, while his faithful secretary Meautys is penning, these noble sentences that close the preface to his Novum Organon: "Itaque tu, Pater,"-" May thou, therefore, O Father, who gavest the light of vision as the first fruits of creation, and hast inspired the light of understanding as the completion of thy works, guard and direct this work which, proceeding from thy bounty, seeks in return thy glory. When thou turnedst to look upon the works of thy hands, thou sawest that all were very good, and restedst. But man. when he turned towards the works of his hands, saw that they were all vanity and vexation of spirit, and had no rest. Wherefore if we labour in thy works, thou wilt make us partakers of that which thou beholdest and of thy rest. We humbly pray that our present disposition may continue firm, and that thou mayest be willing to endow thy family of mankind with new gifts through our hands, and the hands of those to whom thou wilt accord the same disposition."

coin counterfeits, stamping them with the Royal image and superscription; in order that this may discredit the currency of the true coin.

This procedure, I submit, is not fair. It is playing fast and loose with words; and as words are the exponents of ideas, by confounding the one you confuse the other. Inspiration literally signifies, "a breathing into." It is once used in Scripture to denote the original bestowal of faculty; as when it is said, "the inspiration of the Almighty giveth men understanding." And it may be employed, in poetic exaggeration, as a figure. But its strict meaning in all Philosophic, as well as Theologic literature, settled nearly as definitely as the term circle in Mathematics, is, a supernatural operation on the mind, as distinct from a natural operation in the mind:—both, no doubt from God; but coming, the one direct, the other indirect: the one the immediate personal act of the Creator, the other the immediate personal act of the creature. Here is a vast difference; and to draw a sponge across the distinction, is what no earnest seeker of truth would do, and what no pretended seeker of truth should, without correction, be allowed to do.

Now, the Holy Scriptures assert their own inspiration, in the sense noted. They avow themselves to be "the living oracles of God;" "the word of God spoken by the mouth of his servants;" "which things," say they, "we speak, not in the words which man's wisdom teacheth, but in words which the Holy Ghost teacheth." "They are not by the will of man, but holy men of God spake as they were moved by the Holy Ghost:" "The Scriptures"—the writings. And if as

writings they are inspired, the words are inspired; for the words make up the writings. Again, because they profess this, they possess this. Why so? We answer; it is because they speak truth. But what is the proof that they do so? Here it is: the writers with their condisciples, who wrote or sanctioned them, challenged the examination of all sorts of witnesses, high and low, learned and unlearned, saints and sinners, friends and foes, as to the miracles performed; and to this day, they challenge all historians, travellers and intelligent observers, as to prophecies fulfilled. Here, then, is something out of the course of nature, become a part of experience. Experience, therefore, cannot gainsay it; else Experience violates her own chief canon, and annuls the very Charter by which, in any thing, she has a claim to speak or be believed. Next, God the Almighty Maker alone can interfere with the course of nature. But would such a Being interpose to give currency to any thing false? No, surely; it could be. only to attest important truth. The claim of the Scriptures, therefore, to their being inspired, cannot be resisted. It is clear, and it is also true. No higher seals can reasonably be desiderated, or possibly supplied.

Heaven, then, has furnished to earth the inspired word, in order to give certainty to religious truth, to moral principles, to immortal hopes; and to spread concurrent with science, with letters, with arts, into the plenitude of civilization. In this it has done wonders, and will yet do more. Suppose you could annihilate Bible inspiration with all its effects, past, present and to come—what a blank! what a chasm would yawn! Tell me, would Europe be what it is?

would England be what it is? would Scotland be what it is?—and what they are yet to become? coolly inform us that Christianity, like Paganism, has served its purpose, and must now retire. Retire! and what will they give us in its room? Hazy dreams that will turn mind into a somnambulist walking on house tops, a-chasing shadows! What will they give us? Hero-worship back again; Æsculapus with his serpentrod, Hercules with his club, Napoleon with his truncheon! What will they give us? The worship of genius-the smaller sorts adoring the bigger ones; till all true genius be stifled in the fumes of the foul incense, and its dying gaze be darkened into despair; for "the monads," as Goethe impiously tells us, "may not yet have grown into a God:" and Heaven is empty!\* Once more I inquire what shall we have from them in the place of Christianity? A Sybarite Scepticism, considering every thing, believing nothing, credulous of crotchets, impenetrable to evidence; and, to confound the Chaos still more, taking the "nots" out of the Decalogue to put them into the Creed; and, with the old Fabulists, seeking the way to Elysium, through the guilt and mud of Acheron! Ah, "facilis est descensus."

This, it will be perceived, is the programme of the latest infidelity among us. "Skentelly," says Mr.

<sup>\*</sup> Carlisle, in giving an account of Goethe's writings, states this as one of his serious views:—That the inferior parts of creation have their atomic germs, or monads; that the best of these go to make up the human monads; that the choice of these, again, go to form the monads of a superior order of beings; and in the same way, a higher and a higher; so that, by this process, says the Sage of Weimar, "if there is not now a God, there may yet be one!!"

Emerson, "means, to consider: a sceptic, not in the sense of a scoffer," &c. Here, if I am not mistaken, is another piece of literary wile. Who does not know that, in every language there are words which have a primary or secondary meaning that has never followed them into their fixed use? And who does not know, that the worst sects have always given themselves the finest names? But men of sense have taken care to judge the name by the sect, and not the sect by the name. In the present instance, it is well known that the term Sceptic, scarcely ever in the most ancient, and never in modern times, marked out the considerate disciples of earnest enquiry; but the rejecters of settled truthsthe obstructors, not the constructors of salutary doctrine. At the very earliest dawn, or rather dusk, of their existence—in the days of Democritus and Pyrrho, their founders, they had other names besides-Aporetici, from amopew, to doubt; Ephectici, from emergew, to hinder, obstruct, or hold back-names borne by the body, along with the term Sceptics; but, etymologically, more characteristic of their tenets. Down to the days of Empiricus, in whom the ancient School expired, they were staunch to their miserable vocation of extending their negatives and doubts far beyond the legitimate province of doubt; asserting strenuously the utter futility of all enquiry, and denying the possibility of any certainty, in Physics and Morals, as well as Religion. The system, though chased into its grave by the growing light of truth in the reign of Antonine, has yet revived, or rather been dug up, in modern days. It possesses still the same essential qualities. Whatever slender differences may be noticeable among its recent, as well as

its earlier abettors, its identity cannot for a moment be disputed.\* In all periods, it has comprised the Stratos, the Timons, the Spinosas, the Bolingbrokes, the Humes, and the Owens; as opposed to the Platos, the Ciceros, the Boyles, the Lockes, and the Chalmerses.

Is, then, "considerer"—this comely definition of an ill-favoured word—intended, like an alias to a name, to propitiate the reception into British Society, of a sort of thinkers and thinking which the wise and good have, long and for just reasons, discarded? But let us lift the disguise of the definition a little farther, and see what Mr. Emerson's Sceptic actually is. He presents to us a class with whom, as we shall show, he professes not merely sympathy but also identity. To make their distinctive qualities as intelligible or palpable as possibly he can, he gives us a characteristic specimen—an embodied representative. Montaigne he exhibits, at full length, as the beau ideal of the genus—Sceptic. He is the paradigma of the definition: yea more, he is, in the lecturer's estimation, the very paragon of writers and of

\* Strange as it may sound, the Atheists, who all belonged to this School, had their Theological differences. Some held with Democritus,—that there is nothing higher in the universe than matter; others with Anaximander,—that the world has a sort of soul or life, of which the life of a man and the life of a worm or plant, are but parts and parcels. Their modern successors are also all comprised in the Sceptic Class, and have likewise their diversities of notion. Spinosa started as a Demi-urgist with Anaximander; but ended as a Materialist with Democritus. Like some of our recent writers and lecturers, he never avows himself an Atheist, but his reasonings go that way; he never denies the being of God, but his conclusions are all to that effect. What Cicero said of Epicurus, may be truly said of him and of them,—"verbis reliquit Deos, re sustulit."

men. Mr. Emerson gives an account of the origin and growth of his own almost transcendental regard for this author. Nay, so thoroughly is he at one with him, that, as he tells us, "on first reading his works, he felt as if he himself had written them, in some previous state of existence."\* He approves, he lauds, he cordially commends the author and the writings to his young listeners.

Well, but who and what was Montaigne, this prince of "considerers?" That he was a man who possessed certain gifts of ingenious and agreeable garrulity; that he led an easy and unembarrassed life; that he had a free way of speaking about himself, and a courteous way of speaking to others, there is little ground to doubt. But that he is a pattern or a writer, to commend either to age or to youth, is questionable in the extreme. Is the gentleman aware of the well verified judgment of the Port-Royal Scholars, on Montaigne? Or does he think that these can be lightly set aside? Are the names of Arnauld, Nicole, Sacy, Le Maitre, Fontaine, and Pascal† so unknown in literature, as to be un-

\* Persons there are who may be disposed to think, that this attested modern instance of the Metempsychosis furnishes one valid proof at least in its support; when, after reading certain of the startling utterances, with the frightful hardihood of notion, in the reported lectures of Mr. Emerson's self; they next read the following brief description, by Chetardie, of the style of his other self in the body of the Perigord Philosophe:—"Le genie de Montagne est de tout risque bon sens, Religion, conscience, doctrine, pour faire valoir une penseé forte, et une expression hardie."—See Reflexion 167: Œuvres, Rouen, 1691.

† The Provincial Letters of this writer, which have been lately presented to the public in a new and excellent translation by Dr. M'Crie of Edinburgh, are well worthy the perusal of the present

deserving of attention, in estimating his character? Pascal, a man of Noble family, who elucidated and completed the discoveries in natural Philosophy, on the suggesting of which the fame of Torricelli mainly rests; Pascal, whose talents shone with equal lustre in the most abstruse parts of Mathematics and in the sublimest forms of eloquence, of Morals, and Piety—was himself a host. He it was who wrote that part of the Logic of the Port-Royalists\* which delineates the character of Montaigne. Having, from a variety of passages, described him as entertaining his readers with a display of his humours, his inclinations, his phantasies, his diseases, his virtues, and his vices; having stated that Montaigne does so, through a defect of judgment, as well as from an inordinate self-love and vanity; having quoted his own excuse for his weakness and wickedness, namely,-that he was so formed and so circumstanced, as to be unable to do otherwise; that it was needless to repent; that if he was to live again, he would live as he had done; that he neither mourned the past, nor feared the future; that without thought or care he holds himself ready to plunge into death as into a depth which engulfs all at once-death which is but a quarter of an hour's suffering, without consequences, without disagreables. and which deserves no particular directions; having exhibited these statements from Montaigne's own works,!

generation; pronounced, as they have been, by the most competent indges, to be "a model of eloquence and humour."

<sup>\*</sup> Logique ou l'art de Penser: à Paris, 1683.

<sup>†</sup> The identical demoralizing dogma which the more undisguised lecturers of Knott Mill so constantly inculcate.

<sup>;</sup> See Part III. Chap. 19. "C'est qui fait voir qu'un des characteres des plus indignes d'un honnete homme, est celui que

Pascal exclaims, as well he may, "Paroles horribles!— Horrible words, indeed; indicating an utter extinction of every sentiment of religion."

Montagne a affecté de n'enternir ses lectures, que de ses humeurs, de ses inclinations, de ses phantasies, de ses maladies, de ses vertus, et de ses vices; et qu'il ne nait que d'un defaut de jugement, aussi bien que d'un violent amour de soi-même. Il est vrai qu'il tâche autant qu'il peut d'eloigner de lui soupçon d'une vanité basse et populaire, et parlant librement de ses defauts, aussi bien que de ses bonnes qualites, ce qui a quelque chose d'aimable par un apparence de sincerité; mais il est facile de voir que tout cela n'est qu'un jeu et artifice qui le doit render encore plus odieux." After giving certain instances from Balzac of his ridiculous love for pompous appearances, he goes on to say: "Mais ce n'est pas le plus grand mal de cet Auleur; il est plein d'un si grand nombre d'infamies honteuses et de maxims Epicuriennes et impies, qu'il est etrange qu'on l'ait souffert si long tem dan les mains de tout le monde, et qu'il y ait même des personnes d'esprit qui n'en reconnoissent pas le venin. Il ne faut pas d'autres preuves pour juger de son libertinage, que cette manière même dont il parle de ses vices; car reconnoisant en plusieurs endroits, qu'il avoit eté engagé en un grand nombre de disorders criminels, il declare neanmoins en d'autres qu'il se repent de rien et que s'il avoit a revivre, il revivroit comme il avoit vêcu.' 'Quant a moy, dit il, Lib. 3, chap. 2, Je puis desirer en general d'estre autre, Je puis condamner ma forme universelle, m'en desplaire, et supplier Dieu pour mon entire reformation, et pour l'excuse de ma foiblesse repentir, non plus que la desplaiser de n'estre ny Ange ny Caton. Mes actions sont reglees et conformes a ce que je suis et ma condition. Je ne puis faire mieux et le repentir ne touche pas proprement les choses qui ne sont pas en nostre force.' 'Si j'avois a revivre, Je revivrois comme Je vescu. N'y Je ne plains le passé, ny Je ne crains l'avenir.'-Paroles horrible, et qui marquent une extinction entiere de tout sentiment de religion, mais qui sont dignes de celui qui parle ainsi en un endroit, 'Je me plonge la teste baissée stupidment dans la mort, sans la considerer et recognoistre. comme dans une profondeur muette et obscure, qui me engloutit tout d'un coup," " &c.

The strictures, too, on Montaigne, by Malbranche, are unaccountably left out of view;—a writer of the first eminence, who, though like our own Brinckly, he had some idle notions on intellectual ideality, yet, like him also, was firm-minded, pure-hearted, and sincere in every thing that relates to morality and religion. He condemns Montaigne: and this the more, because that, not assuming to be a reasoner, he attempts to divert and please by strengthening the passions, as well as by dangerous sentiments.\*

But there are others whose testimony cannot be fairly overlooked. Dr. Brown, a member of the Scottish Bar, and a writer of research and probity, tells us that, notwithstanding of expressions used by Montaigne, indicating an entire extinction of the religious principle; "he yet had mass celebrated in his chamber in his last moments, and expired during the elevation of the Host." Here, then, you have one of two things to conclude respecting this man: either, that to his scepticism he added hypocrisy; or that, through life rejecting all faith, he was at death given over to all credulity.

Besides this; Professor Dugald Stewart, one of the very first Philosophers in these recent days, and an author, invariably, of upright and charitable judgment, says of Montaigne, that "the radical fault of his under-

\* "Il n'est pas seulement dangereux de lire Montagne pour se divertir, a cause que le plaiser qu'on y prend engage insensiblement dans les sentiments; mais encore parce que ce plaisir est plus criminel qu' on ne pense; car il est certain que ce plaisir nait principalement de la concupiscence, et qu'il ne fait qu' entretenir et que fortifier les passions."—Malbranche: Recherche de la Verité. Livre 2, part 3, chap. 3.

standing consisted in an incapacity of forming on disputable points, those decided and fixed opinions which can alone impart either force or consistency to intellectual character." And, again, he states that, "by Montaigne in his apology for Sebonde, the powers of the human understanding, in all enquiries, whether Physical or Moral, are held up to ridicule; a universal Pyrrhonism is recommended, and we are again and again reminded that the senses are the beginning and end of our knowledge. Whoever has the patience to pursue this chapter will be surprised to find in it the rudiments of a great part of the licentious philosophy of the eighteenth century." Mr. Emerson informs us, that "Montaigne had no spirituality-no enthusiasm, with the one exception of his love for Socrates." But what says Professor Stewart? What, but "that Montaigne has done more perhaps than any other man to introduce into men's houses what is called the new philosophy—a philosophy certainly very different from that of Socrates."\*

I now put the question,—What is to be thought by any right-minded person, of Montaigne, as set up for young men to study, imitate and admire? Now, be it recollected, that while Mr. Emerson cordially identifies himself with this writer, he is his chosen sample of the Sceptics, the genuine representative of that class which has never, since the world began, furnished mankind with one valuable principle, one exalted maxim, or one

<sup>\*</sup> Preliminary Dissertations Dissert. I. Sec. 2.

<sup>†</sup> The origination of the Atomic Theory has sometimes, but erroneously, been ascribed to Democritus. Pythagoras first broached it; who was the leading Theist among the Greeks. Bacon, in the first sentence of his paper entitled, "Thoughts on the Nature of

heroic deed. How could it? It wants the staminathe spring of every thing that is elevating in thought, or strenuous in action. It abandons the high domain of the spiritual, and gladly grovels in the sensuous. teaches its disciple to be a drag rather than a promoter; instead of a truth-seeker, a self-seeker, instead of a labourer for Society, a Sybarite for himself. Earle thus defines the Sceptic: "He is one that hangs in the balance with all sorts of opinions, whereof not one but stirs him, and none sways him. He would be wholly a Christian, but that he is something of an Atheist; and wholly an Atheist, but that he is partly a Christian. He sees reason in all opinions, but truth in He finds doubts and scruples, better than he resolves them; and is always too hard for himself." being something of a truer definition than "a considerer," who does not confess that Scepticism, whether ancient or modern, must emasculate the mind, and annihilate all generous resolve; making the hands to hang down and the knees feeble?

Among some suitable books which the world will not willingly let die; and certain worthless ones which sensible men have tacitly agreed to bury, Mr. Emerson has recommended Dante to his audiences. It were to be wished that Mr. Emerson himself would, in an earnest and loving spirit, peruse Dante—the most profound and penetrating writer of his century; who, though much Things," as translated by my friend Mr. W. G. Glen, in Montague's Edition, pronounces the view of Democritus who came after Pythagoras, to be "not true;" and proceeds to show how it is to be overturned, and the true doctrine established. This theory which Pythagoras suggested, which Democritus perverted, which Bacon superintended, and which Leibnitz mismanaged, was at length practically completed by John Dalton.

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hampered by the casuistries of his age, and the choice of his poetic vehicles, yet bows gratefully to the prime doctrines, and rests on the high authority of the Divine Word. Witness that sublime passage in the Paradiso, beginning—

"Io veggio ben, che giammai non si sazia," &c.\*

What a grand and healthful thought, "that the intellect can never be satisfied till it is enlightened in that Truth which embraces all other truths; but that, reaching this, it rests there; as the denizen of the forest reposes in its nest or lair; and that it can reach it, else the desire of knowledge is given in vain."

Then follows another, beginning—"Nasce per quello," &c.,† which rebukes the pusilanimous spirit of the Sceptic who neither mounts himself, nor ceases to dissuade others from aspiring; for it shows the proper place of doubts, and the legitimate use which a clear spirit makes of them: describing these but as shoots

\* "Io veggio ben, che giammai non si sazia
Nostro 'ntelletto, se'l ver non lo illustra,
Di fuor dal qual nessun vero si spazia.
Posasi in esso, come fera in lustra,
Tosto giunto l'ha: e giunger puollo,
Se non ciascun disio sarebbe frustra."—Canto 4th.

It is perhaps worthy of remark, as bearing on the point in hand, that Cary, our best interpreter of Dante, fails to bring out successfully the idea in the first three lines. His version runs:—

"Well I discern that, by that truth alone Enlightened, beyond which no truth may roam, Our mind can satisfy her thirst to know."

But, in the Italian text, the poet means, I conceive, to present, first, a picture of the mind seeking a satisfying rest, but never finding it, till it come to repose in the divine truth; thence looking around it, as from a lofty and illumined retreat, on the objects of the surrounding scene below.

† "Nasce per quello a guisa di rampollo
Appie del vero il dubbio : ed è natura
Ch' al sommo pinge noi di collo in collo."

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around the stem of truth, by which we may reach higher still and higher. What is so graphically indicated there by Dante, is, it may be noted, well illustrated by the relation which Newton's Queries hold to Newton's Principia. The doubtful grew with him into the certain, as he climbed the starry universe. the Queries he left recorded, were but so many shoots from the truth-stem, which the length of his vision enabled him to descry, but which the shortness of his life suffered him not fully to master. The same holds in all mental, moral and religious acquirement. nature," says the ardent Florentine, "which from height to height prompts us to the summit." But surely it is no dignified attitude—no profitable expenditure of time and strength, which some would impose; when, both by their counsel and example, they persuade us to hang dangling from some bending doubt, or to stick fast on some sprouting demur; while others are vigorously clasping the stock of truth and rising to where, in the golden light of heaven, the fruits shine fair to their view. Progressive let us be, in every department of enquiry, in every elucidation of morals, in our acquaintance with the wisdom and our obedience to the power of religion. Under the auspices of this onward and upward spirit of faith, not of the backward and downward spirit of Scepticism, Society is destined to advance. Experience pledges this; Reason intimates, and Prophecy demands it. Advancement is its privilege: and alas for the man who would cast a stumbling-block, by striving to disparage the Word, or to ignore the existence of the Supreme!

Kindly do we wish to welcome the sons of genius and of lettered skill to our shores. We are not insensible to the pleasure to be derived from the products of ingenious and of cultivated mind: nay, sometimes we taste with heightened relish, when these are matured under the influences of a foreign sky. Much dross and even some folly we would bear with, rather than remain deprived of the enjoyment which any form of original talent can impart. But to this partiality there must be a limit. There are interests, high, vital and enduring, whose safety we dare not endanger. O, it had been our joy to yield the meed of praise, had Mr. Emerson come among us, from The States, with salutary fruits of literary hours, gathered by what he calls "his Indian stream." By that stream, while the moon is in eclipse, the ancient Squaw may perhaps be seen, culling the deadly herbs, or with choppy fingers digging the baleful roots, from which, over the pine embers within her wigwaum, drops may be drawn that, in the morning, will anoint with death the weapon-points of her tribe. Oh! we love not her fell Botany; nor the skill where-Humanity bids her to break her with she brews. alembic, and go gather for the sick ones a little balm!

And this son of a distant region, has, with mistaken judgment, come to his nation's Fatherland, bearing what, if accepted, will freeze the life-blood which for ages has rolled through her mighty breast, which has warmed her frame, and kindled her eye, and borne her on as the champion of freedom and the protectress of virtue in many an intellectual, many a moral strife. But looking at the sad gift he has brought, Britain's

intellect, and Britain's heart must reject his offering. Yet let us remember that we are not, with undiscriminating view, to think unworthily of AMERICA, merely because a unit of her millions has come, as I believe, on a mission of harm. No: this would be equally ungenerous and unjust. She has children of another stamp nurtured in her maternal bosom; or culturing, by her affluent floods and fountains, thoughts that will meet the world's best wishes; and lift her own unborn, to a loftier level in the scale of mind. Specimens of these men did, last year, occupy our pulpits and platforms, on a mission of Unity; warming our hearts with accents of Evangelic love. It is such minds strong in faith-not halting Sceptics-who are to exalt her people; teaching them to work out, under God, the goodly destinies that await her. We are proud of that enterprizing nation. Away with the envy that would bar our mutual regard! Avert the omen! the "cornix ab sinistro," that would cross the parallel paths of their interests and ours! Gladly do we, from afar, behold the race as a slip from our own British oak, still, with all its excrescences, sound at core, growing apace in regions where it has ample room and verge enough, to spread its green magnificence of leaves. Besides, we are to remember that though we have given America much that is good—though (to quote from the Tale of Wyoming),

"There England sent her men, of men the chief, Who taught those sires of empire yet to be, To plant the tree of life, to plant fair freedom's tree"—

though we have given many such; yet it is not to be denied that we have also sent others—Thomas Paine and

Robert Owen, for example—who have aspersed its leaves with deleterious drops. For this we should be humble. But for this Americans will not misjudge us as a nation: and, in like case, neither shall we misjudge them.

Strive ye, my young friends, to aid the progress of society; so helping in the benificent designs of Heaven. As members of the household of faith, as members of a civilized nation, and as members of the great commonwealth of mankind, never forget that Providence has placed you on his own chosen spot of the arena, and that a voice from above is summoning you to strive and toil in a momentous cause. You see the ills, moral, spiritual, and otherwise, under which your fellow-men are labouring. Fold not your hands in idle lament over the guilt and griefs that abound. Stretch them out in diminution of evil. Learn to make men better; for that is the sacred art of making them happier. Others have preceded you in the work; and, dying, have entered the Temple on high. Still the Temple below is not yet finished. But there is to be no pause. The call is for fresh builders. Know this, that to each of you is given a portion of influence and power. Let each, therefore, bring his stone, according to the measure of his strength; and hew it, according to the measure of his skill; that he may share in the joy which shall arise, when the top stone is carried forth with shouting. As the first means to success in the work, cultivate your own personal improvement in every thing that is beautiful and good. Seek, while you read the divine Word, to obtain the divine Influence;—that hallowed element, that heavenly alchemy, which the venerable penmen of God's own

Book, call by the lovely name of Grace, which transmutes our passions into virtues, our follies into wisdom; turning our clouds of grief into radiances of mercy; touching into strength the feebleness of our spiritual beliefs; sweetening, with salubrious branch, the tainted streams of desire that spring and wander in the human breast; and kindling into quenchless suns the sparks of nature's hope, as she ranges the firmament of thought, in quest of Immortality; to brace her arms for life's conflicts, or to stay her steps, when trembling she enters the valley of death.

I have done. My address I have uttered to you in affection and confidence, as to younger brothers; knowing (if I may adapt the lines of Prior) that you will—

"To all its parts be very kind;
To all its faults a little blind."

Health and longevity to the Young Men's Society. May it always flourish. Never may it fade!

\*\*\* During the progress of printing it, some small elisions and insertions have been made in the above address; which, with the notes, will, it is hoped, add to its clearness, and to the interest of its subject.

0

A

## VINDICATION

OF

# SCOTTISH RIGHTS

ADDRESSED TO

### BOTH HOUSES OF PARLIAMENT.

A CITIZEN OF EDINBURGH.

Diligentia superat omnia.

#### EDINBURGH:

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### VINDICATION OF SCOTTISH RIGHTS.

# Introduction.

THE recent movement for the Vindication of Scottish Rights, based upon the general complaints of large grants of money devoted by government to England and Ireland, while Scotland has, with a few triffing exceptions, been altogether overlooked, besides the removal of many of our National Establishments to London to the great injury of the Scottish Metropolis, has enlisted under its banner the combined efforts of Scottish noblemen, grave citizens and chivalrous knights, of erudite scholars, intelligent merchants, and unsophisticated artizans. It has awakened, indeed, the enthusiasm and the resolute adherence of all such, throughout the length and breadth of the land.

The British Government must remember that the movement is not the result of a passing excitement. It is the resolution of a peaceful, intelligent, high-minded, and above all an unconquered people, to secure from total annihilation the memorials of a history which is dear to the heart of every true Scotsman. It has already, both in Edinburgh and Glasgow, and in nearly all the provincial towns, acquired such a decided character as to be but little affected by the light artillery of the *Times* newspaper; and not to be put aside by the feeble attempts of the *Morning Chronicle*, or the misdirected sneers of the *Daily News*.

We are now told, since this important movement commenced, by those hostile to its object, that since 1707 we have remained quiet and contented, or, in other words, that because the people have submitted to grievances so long, we must continue to submit to them for ever. But the British public are well aware that Scotland has greatly changed since 1707, and we maintain that from

the close of the American war to the present time, her progress in education, civilization, and the accumulation of wealth, and a knowledge of the arts and sciences, has not been surpassed by any country in Europe. We trust, therefore, that the British Parliament will, during the present session, devote itself to an impartial consideration of the rights of Scotland, and afford such relief as will satisfy the well-grounded anticipations of an ancient people.

T.

# THE REMOVAL OF THE EXCISE AND CUSTOM HOUSE ESTABLISHMENTS TO LONDON, TO THE GREAT INJURY OF THE SCOTTISH METROPOLIS.

THE first innovation which we feel called upon to condemn in strong terms, was the disgraceful abolition of the Scottish Board of Excise and Customs, and the transfer of their business to London, and the respective officials, by which the transaction of Scottish business connected with these departments is materially impeded.

It is now many years ago since the excise office was sold to the Royal Bank of Scotland and the money pounced upon by government. For a long period Bellevue House was occupied by the Board of Customs until that board was reduced, as it was designated at the time; but, in reality, as a Scottish institution it was abolished, and the business transferred to London. After this alteration, it was made to accommodate the Scottish Board of Excise and other officials, greatly reduced in number. The Excise Board continued to occupy it till the end of 1843, at which time this reduced department of the executive shared the fate of the Customs Board, the house being sold by government, and the purchase money remitted to London, and the Skeleton Excise Establishment swallowed up in the leviathan maw of the English Metropolis.

It is worthy of remark, in these two instances, as well as in many more which might be adduced, the insinuating and gradual progress of innovation, first comes a nominal remodelling, which is invariably followed by abolition of the institution, and a transference of its duties to another and a distant locality. Neither is it less curious to observe the apathy with which the Scottish population generally, and the inhabitants of Edinburgh in particular, have hitherto looked

on, and beheld the removal, one after another, of the institutions which were carefully guarded by statue at the Union with England, as being essential to the nationality of Scotland, and indispensable to prevent her becoming a mere provincial apparage of the city of London. Now we assert, fearless of contradiction, that the institutions just mentioned, besides many others, as will be afterwards adverted to, is a complete breach of good faith, as the following quotations prove:—

1st, "That the Treaty of Union between Scotland and England\* recognizes the supremacy, asserts the individuality, and provides for the preservation of the national laws and institutions of Scotland.

2d, "That any attempt to subvert or place these institutions under English control, and, under the pretence of a centralizing economy, to deprive Scotland of the benefit of local action, is injurious to her welfare, and an infraction of the true spirit in which that treaty was concluded."

We have now to observe, relative to the destruction of the Scottish Excise and Customs in Scotland, that when the different gentlemen connected with these establishments were removed to London, many of the dwelling-houses occupied by them, chiefly in the southern parts of the city, remained unlet for years—thus a number of house proprietors, besides several widows depending chiefly on the rent derived from some of the said dwellings, suffered for years the galling load of poverty. In addition to this, butchers, grocers, bakers, tailors, &c., whom persons belonging to both establishments had dealt with for a long series of years, found their business much injured. From an estimate we have just made it appears that at least £80,000 per annum was lost to the money circulation of Scotland, besides many of the gentlemen themselves being removed to a place totally foreign to Scottish habits, some of them soon afterwards died, and others, for no fault whatever, were compelled by a tyrannical chairman of the Board of Commissioners to resign, although not a few of them were perfectly qualified to conduct business for at least twenty years afterwards. A melancholy fact of one gentleman thus eruelly treated-viz. compelled to resign in manhood's noble prime-was, that it preyed so strongly on his mind that he is at the present moment an inmate of a lunatic asylum near Edinburgh.

<sup>\*</sup> This treaty was signed in a bower in Regent Murray's gardens in the Canongate, May 1, 1707.

We have only farther to add, in regard to the Excise Establishment, that when in Scotland it was possessed of a large capital, £100,000, subscribed by the Scottish officials as a Widows' Fund. The whole of this sum was remitted to London, and no one now appears to know any thing about it. Many of those, however, whose forefathers subscribed for thirty, forty, or fifty years to this fund, and also several gentlemen who personally subscribed, but who retired from the establishment prior to the removal of the officials to London, are determined that government shall let them know how this fund has been disposed of, for it is plain that some compensation ought to be made to those who contributed to it.

#### IL.

THE SUPERIORITY OF THE ENGLISH AND IRISH POOR LAWS AS CONTRASTED WITH THE SCOTCH.

THE next Scottish Grievance we have now to bring prominently before the public, and which is a complete disgrace to the parliament of Great Britain and Ireland, is the following: -When English and Irish emigrants gain a settlement in Scotland, they have a claim to relief from the poor's funds by a residence of five years. No Scotchman, though he may reside during the same period in England or Ireland, is by law entitled to the smallest relief from either of these countries. The result is that while Scotland is supporting many disabled English paupers, and hordes of Irish vagrants, no Scotch born person is entitled to receive relief, and in extreme cases where some pecuniary relief has been afforded it is again, according to the existing oppressive law to Scotland, demanded from the parish where the individual was born. A case in Liverpool occurred a few days ago, and relative to a Scotch family in starvation it was suggested that application should be made for parochial relief, when the answer was sent to those interested in the application, that being Scotch they were not entitled to parochial aid. The writer of this article then communicated the facts of the case to one of the national Scottish ministers of Liverpool, who promised that he would attend to the appalling wants of this distressed family. Now this iniquitous act does not exist through inadvertence, for a clause stood in the Scotch

Poor Law Act, as introduced into committee, equalising the law of Scotland with that of England and Ireland; but this just and equitable clause was rejected by a combination of English and Irish members evidently hostile to the interests of Scotland, and which overbore the united voice of nearly all the chicken-hearted Scottish One argument was prominently brought forward on that occasion, that Scotland had always been saddled with the pauperism of England and Ireland, while neither of these countries had ever been accustomed to help any one but themselves. to say the least of it, is any thing but justice to Scotland; and if the three kingdoms are still to continue to be united, Scotland ought to be immediately equalised in this matter. We now call upon the Times newspaper to substantiate the assertion so frequently promulgated by that organ, that all Scotch matters are entirely left to the Scotch members. This is not the fact so far as this particular case was concerned. We trust that a bill will be immediately introduced by the Lord Advocate to equalise the Poor Law Bill, and thus place Scotland pari pasu with England and Ireland.

#### III.

#### PUBLIC CHARITIES.

THE charitable institutions of Scotland are disgracefully neglected by the British government.

The Scottish Maternity Hospital is maintained by public subscription, government allowing nothing.

The Asylum for the Indigent Blind, with 100 inmates from all parts of the United Kingdom, has received no aid from the treasury since 1793.

The Royal Infirmary of Edinburgh is almost entirely maintained by the philanthropy of the Edinburgh citizens, government refusing to allow even the wine used by the patients duty free. During 1852 there were no less than 4328 fever, surgical, and ordinary cases within the walls, of whom 1034 were natives of England and Ireland.

The House of Befuge in Edinburgh affords relief to destitute strangers from all parts of the world. In the year ending September 1851, 15,884 Scotch, 1589 Irish, 722 English, and 99 Foreigners, obtained shelter within its walls, and 55,798 meals were given

Instead of the government assisting this institution, to the poor. they have done all in their power to oppose it. For many years they have in the most paltry manner exacted a rent of £70 per annum, exclusive of taxes and keeping these premises in repair. 1853 this building was advertised for sale by the Board of Ordnance and purchased by the Directors for £5000, raised by public subscrip-Although valued by a government inspector at £2400, yet a sum more than double its present value had to be paid in order to avert breaking up this charity. The sum granted yearly by the government to the London House of Refuge is £2000. The citizens of Edinburgh loudly complain of this ungenerous act of the government. One of the directors of the institution has pronounced it as being, under all the circumstances, "a most heartless and sacrilegious plunder."

In short, the whole of the numerous benevolent institutions in Scotland are maintained by private contribution, with one solitary exception—the Dispensary at Kirkwall since 1849 has received the annual grant of

#### Two Pounds Sterling

from the Woods and Forests.

Tell it not in Gath, publish it not in the streets of Askelon, this above-mentioned generous liberality of the British government towards a charitable institution in the north of Scotland! This is certainly a wonderful benefit gained by Scotland in consequence of the union of the two kingdoms!

#### IV.

#### NATIONAL DEFENCES OF SCOTLAND.

The peace of the world was never in greater danger than at the present time. Now, what preparation has been made in Scotland in case of an invasion? The English assert that if a war was to break out they have 120,000 men upon whom they could rely, 80,000 militia, and 40,000 regular troops, besides 48 regiments of English yeomanry cavalry. In Ireland there are generally about 22,000 regular troops, and 12,000 armed police admirably equipped, paid by Great Britain. In Scotland there are two battalions of infantry and a few companies of veterans in Edinburgh and Glasgow, and the

regiment of cavalry and two or three companies of artillery at Leith Fort, in all about 3,500 men. We have only four Scottish yeomanry regiments, which, if required on any emergency, would not muster in toto 1000 men. The rest of the yeomanry regiments were reduced some years ago on the plea of economy; and there is no militia in Scotland, except depots of nine or ten men in each of the Scottish county towns; but there is a militia in England, for John Bull takes good care of himself and leaves poor Saunders almost friendless and alone. We now therefore call upon the government to assign, and that without delay, the reason for leaving Scotland utterly defenceless, neither militia, nor a supply of regular troops, nor the full number of yeomanry regiments. A war is evidently about to commence, and we tell the British government we are in danger. The reply we anticipate is, We have no regular troops to give you. Well then, why not allow Scotland to trust to itself, and allow us to raise our militia, which I have no doubt could be done in Scotland in two months to the extent of 10,000 men? But no; we the government cannot allow the militia to be raised in Ireland, because we cannot trust the Irish, and therefore because the Irish cannot have a militia neither shall the Scotch have one.\*

We do not think that one of Her Majesty's ministers would venture to assert that the militia in Scotland could not be trusted. Fidelity to the sovereign and to their country has never been wanting in the Scottish nation. Therefore, why should Scotland be denied the benefit of a militia? If the English wont defend us, why not allow us to defend ourselves? which we are willing to do, but which it appears is not to be allowed. With regard to the opinion entertained that the Irish could not be trusted, I hold a very different opinion. The writer of this treatise knows that country well, and firmly believes that the great majority of the people in Ireland would come cordially and manfully forward to defend their country against invasion. But, supposing that the Irish cannot be trusted, is that any reason why the Scotch are to be exposed to be plundered and massacred? Besides, Scotland, not having 22,000 regular troops nor 12,000 armed police, nor a large body of metropolitan police chiefly paid by the British Government, requires militia regiments to

<sup>\*</sup> Since the above was written, it has been rumoured that the Irish are to be allowed to raise 20,000 militia, and the Scotch 10,000. Query, When?

put her on an equal footing with Ireland at the present moment. Now the reasons assigned by the British Government only realizes what was said by Sir Walter Scott when he made the bold stand in the letters of Malachi Malagrouther against the apprehended destruction of the one pound note currency which was sound, and the English had been suppressed because it was unsound. Sir Walter remarked that it recalled to his remembrance the feudal baron who, having hung one guilty man on one side of his gate, hung up an innocent man on the other side, and when asked why he did so, replied that it was just for the sake of equality, and to preserve a balance.

V.

#### HARBOURS OF REFUGE.

WE now leave the national defences and proceed to consider the subject of Harbours of Refuge. Now, how does Scotland stand against the violence of the tempests of the German Ocean and the Atlantic, which beat with such awful fury on our iron-bound coasts? Here, again, we behold that the English have taken admirable care of themselves, but none for Scotland. In England, at the present moment, harbours of refuge are now building on the coast, on which no less a sum than £2,400,000 is in the course of being expended. while in Scotland there is only one that can be designated a harbour of refuge from Berwick to the coast of Caithness, and that is the harbour of Leith. There is no other one that can be called a harbour of refuge on a coast which is so very dangerous. With regard to the navy of Scotland, Scotland has 30,000 seamen, whose lives, it may well be said, are as dear to their families and to their country as those of England. There are 26,000 vessels which every year enter Scottish harbours, including among them tonnage to the amount of 2,600,000 tons; and all this immense tonnage, and these numerous seamen, are exposed to the most imminent danger, because Scotland has no money voted to it for the purpose of constructing harbours of refuge, notwithstanding what we have already noticed that £2,400,000 is about being expended in English harbours, while the sum allowed to Scotland is nothing but £2,200, which is given to Portpatrick; but that is not a harbour of refuge, for no vessel can enter the rocky narrow channel. It is merely a packet station

in the carriage of the mails from Scotland to Ireland, and the sum expended is more for the benefit of Ireland than Scotland. At Howth, a poor fishing village in Ireland, government has expended half a million of money in making a harbour into which, now that it is constructed, no vessel can enter. There is no harbonr of refuge for ships in distress to run into from Cape Wrath to the Mull of Cantyre, one of the most dangerous coasts in the world, where the Atlantic waves frequently roll twenty-five feet high, at which time no vessel is safe, although the ship and her ground tackle is of the best description. If Scotland had harbours of refuge, such an appalling shipwreck as that of the "Annie Jane," with the loss of 340 persons, would have been prevented on that dangerous coast, and much valuable property would have been saved. A vessel belonging to John Mitchell, Esq. of Moorpark, Glasgow, a few years ago was wrecked on the same spot, and was dashed to a thousand pieces, and all on board perished. But had there been a harbour of refuge, many valuable lives and much property would in both cases have been saved, and the widow and fatherless would not have been deprived of their only support. The harbour of Aberdeen is one of the most dangerous on the coast, as the recent wreck of the Sutherland steamer from London fully demonstrates, and on this occasion 16 persons perished. Government, therefore, should order a report to be made relative to the dangerous state of this harbour, so as to prevent so appalling a shipwreck as that which recently occurred at the mouth of the harbour of Aberdeen. With regard to the pier of Granton, if a descent was to take place from Russia, the emperor, who has always in the summer thirty ships of the line ready equipped, with 30,000 men on board, could sail out of the Baltic with these vessels and men to the Firth of Forth, and land them in ten hours, at the pier of Granton—a harbour which has just been made to his hand. Let the government mark this assertion, and send protection to Scotland immediately. We would suggest to government, if they will not grant a sum sufficient to rear harbours of refuge, the money received by the Trinity House is £30,000 yearly; but what becomes of this large sum nobody seems to know. Why not apply this for the important purpose suggested? Trinity House appears at present to be an irresponsible body. should be compelled to spend that money, drawn from Scottish shipping alone, in building harbours of refuge. The saving to life and property would be immense. The sum that is in the course of being expended on the naval establishments of England amounts to £711,000. There is not One Shilling in the same year's accounts given to Scotland. This is any thing but Justice to Scotland.

#### VI.

#### THE GREAT FAMINE IN 1846.

THAT trying disaster for the poor fell with as much severity on the West Highlands and Islands of Scotland as on any part of Ireland, and the "land of the mountain and the flood" had far fewer resources to meet it. But what did government do in this crisis! They gave no less than £8,000,000 to Ireland, and not One Shilling The poor Highlander was left to perish on his native heath, while the Irishman, possessing far greater resources, was generously and nobly succoured. Why was this mighty distinction made? Why was Scotland, which shared so largely in the national calamity, excluded from any share in the national relief? Was it because they had been unfaithful, because they had not stood by England in its distress? Was it because they had greater resources than Ireland? No. What, then, was the cause of the difference? I will tell you in one word—Ireland has 103 members, and Scotland only 53, and thus the Irish members had strength to prevail with the government, but not the Scotch. In fact, Scotland would be much better off if it had no representatives at all, and thus more attention would be paid to it by the English members, and a greater benefit would be conferred on Scotland than is done to her at the present time with so powerless a body of representatives.

#### VII.

# SCOTLAND AT PRESENT WITHOUT A SPECIAL SECRETARY OF STATE.

THE Lord Advocate is quite unfit to discharge efficiently the various duties incumbent upon him—1st, as adviser of the Crown, or public prosecutor and overseer of the whole criminal proceedings of Scotland; 2d, as deputy Secretary of State and framer of bills for a country daily increasing in population and wealth, and consequently legislative business; 3d, of attendance to his private practice as an

advocate, besides being representative in Parliament for the Leith District of Burghs. Such, however, have been the arduous duties of this official since the days of Duncan Forbes of Culloden, in whom the functions of Lord Advocate and Secretary of State were first conjoined; and since whose time the management of our Scottish affairs has been entirely left to chance, or otherwise totally neglected. The time has arrived when the real Secretary of State must be restored, as a remedy for the numerous political evils which have arisen from the violations of the Articles of the Union on the part of the British Government, and even on a late occasion by the present Lord Advocate himself relative to the University Tests bill.

The Kingdom of Scotland had a Secretary of State before the Union, and the office was continued from the period of the Union down to about the year 1740, when it was discontinued. It was not, however, strange to say, abrogated by any legislative enactment. It slipped into abeyance, no one can tell how. Besides, a Secretary of State would administer justice to his countrymen impartially, which no Lord Advocate has done for the long period of 114 years, in consequence of his leaning to one side of politics. Suppose a church becomes vacant where Her Majesty has the power of presenting a presentee (designated a crown presentation), when application is made even by the most efficient person, such an one has no chance of being recommended by the Lord Advocate unless he or his friends have voted or procured the votes of others, so as to ensure his return to Parliament.

It is, therefore, absolutely necessary, from what has been stated, that a Secretary of State should be appointed, in order that Scotland may now have justice done to her.

It has been suggested by several judicious persons that the restoration of Secretary of State should be amalgamated with the Lord High Commissioner. This could easily be done. It may here be mentioned, however, that the first appointment of a Lord High Commissioner was in 1580, during the reign of James VI., who, becoming jealous of this court, placed a commissioner in his situation, to overawe those who were seditiously inclined. This state officer has been continued since that time, 274 years ago. If both offices are to be combined, the appointment of the Right Hon. the Earl of Eglinton would give universal satisfaction throughout all Scotland, and his Grace would of course require to remain chiefly in the Scot-

tish metropolis, and this circumstance alone would be the means of circulating a large sum of money, which would do much good to the various overtaxed shopkeepers in Edinburgh. His Grace would, as Her Majesty's representative for Scotland, receive deputations from all parts of Scotland, who may have public business to transact with him, similar to what the present Lord Lieutenant of Ireland does.

#### VIII.

#### PRIVY COUNCIL OF SCOTLAND.

The propriety of restoring again the Privy Council of Scotland as a court vested with certain functions of government, has again become necessary. Those conversant with Scottish history are aware that this body subsisted after the Union, and was dissolved in violation of the great compact entered into between Scotland and another kingdom, England. The Privy Council of Ireland still subsists, and performs certain functions. There are Irish Privy Councillors who have not the same status as regards the United Kingdom. In the case of Scotland the local dignity and office has been put in abeyance, but not without provoking displeasure and occasioning remonstrance. The extinction of the Privy Council was by several independent Scotchmen opposed at the time. It is now, however, necessary that an effort be made to secure the immediate restoration of the Privy Council of Scotland, and thus restore, along with other just claims, the ancient independence of the country.

#### IX.

#### HOLYROOD AND LINLITHGOW PALACES.

HOLYROOD and its splendid architectural Chapel are crumbling into ruins, and contaminated by hovels; and the Royal Gardens, instead of being laid out in ornamental ground, is let to a market gardener. The government, when called upon to repair Holyrood Palace and Chapel, pretend they have no funds at their disposal for such a purpose. Now, this is not authentic, because the hereditary revenues of the Scottish Crown amount to more than £10,000 per annum. During the last year (1853) £181,960 were voted for the repair and embellishment of royal palaces, parks, and pleasure grounds in England. Lately £100,000 were paid for Victoria Park, for the recreation of the east-end Londoners, besides a large amount for

another park at Battersea. Since the Union with Ireland in 1801, £263,624 have been advanced for the improvement of Dublin. violation of the 10th Article of the Union, the Court of Exchequer was in 1837 amalgamated with the Court of Session, and its judges They had the power of making grants from our revenue abolished. for the repair and maintenance of our royal palaces and other public buildings; but we are now compelled to apply to the treasury in London for money for such purposes—with what success? let dilapidated Holyrood and its venerable chapel answer. Linlithgow Palace is completely in ruins, and, with the exception of a small pittance of £20 or £30 occasionally which does little or no good, this splendid palace of national antiquity has, by the neglect of government, been allowed to hasten to ruin and decay. The sum granted to the Commissioners for Public Buildings in Ireland, in 1851 and 1852, was £59,086, and in 1853 £45,600 was vested and passed for the same object. Government therefore surely cannot refuse to allow twenty or thirty thousand pounds for the repair of Holyrood and Linlithgow Palaces, when they have been so liberal to England and Ireland.

#### X.

# THE SUM WHICH SCOTLAND YIELDS TO THE IMPERIAL TREASURY AS CONTRASTED WITH IRELAND.

THE Revenue of Ireland for the year ending 5th	January	'
1852 was	-	£4,000,681
The expenditure there for the same period was	-	3,847,134
Balance transmitted to England	-	£153,547
The Revenue of Scotland for the year ending 5th and 1851, the last that can be ascertained, ow recent alteration in the mode of framing the	ing to a	•
accounts, amounted to	-	£6,185,770
The expenditure in Scotland for the same period	-	
every object except military expenses, amo	unteu u	

Amount transmitted to England

£5,614,847

Thus proving that Scotland yields to England Five millions, Four Hundred and Sixty-One thousand, Three hundred pounds more than Ireland. Yet Scotland, which yields this large surplus revenue to the imperial treasury, is not nearly so well treated as Ireland. Notwithstanding, both Houses of Parliament assert that Scotland has derived more advantage from the Union than England. The above statement of the revenue, and the numerous violations of the Treaty of Union, prove that England now, at all events, is deriving a thousandfold more benefit by the Union than Scotland.

#### XI.

#### REPRESENTATION.

WHETHER population or wealth is assumed as the basis upon which a calculation is to be made of the relative proportion of Representatives which Scotland, England, and Ireland should send to the British Parliament, it will be found that in either view the Representatives of Scotland are much below the number she is entitled to return.

The population of Scotland, by the census of 1851, was 2,870,786, which, to each of our fifty-three members, will give an average constituency of 54,166; applying the same rule to England, it will be found that each of her 500 members represent only 35,845.

There are thirty English boroughs, whose whole combined constituency does not amount to that of Edinburgh, yet they return sixty members, being seven more than the whole Representatives of Scotland, whose populous burghs are grouped together in half-dozens, and return but one member to each group.

There are seventy-three towns in Scotland, whose population varies between 2000 and 9000, giving an aggregate population of upwards of 250,000, none of which are represented in Parliament.

If wealth is to form the basis of the calculation, it will be found that Scotland is nearly on a par with England in that respect. The average taxation paid by each inhabitant of Scotland is L.2, 3s; of England, L.2, 4s. 2d. The centesimal analysis of the occupations of the people of Scotland and England show how nearly they approximate to each other in their social condition.

Agricultural occupation	England, per cent.	Scotland, per cent. 8.16
Trade and manufactures	29.56	30.46
Independent persons	2.81	2.21
Alms people	<b>0.90</b>	0.67
Others not described	0.42	0.26
Women and children	<b>58.91</b>	58.24
Total	100.00	100.00

The above statistical facts show in strong contrast that Scotland has not its fair share in the Government; it therefore need not excite surprise that English and Irish business obtain the preference of discussion, while it is almost impossible to get the House in general to attend to any thing connected with Scotland. This was particularly the case the other night when the Scottish Education Bill was introduced, nearly all the English and Irish members left the House, and only a few superannuated Scottish members remained who are not capable of speaking on any subject whatever. Even one determined Scottish member could have easily upset the whole bill.

With regard to Ireland, some ignorantly assert that justice has never been extended to that country. Now, if Government will just measure out the same justice Ireland has already received, (and which she now possesses), to Scotland, we should be amply satisfied, because we assert, fearless of contradiction, that Scotland is not so powerfully supported relative to the number of Representatives as Ireland. Now, we make this assertion on the principle that taxation and representation ought to be combined which are always amalgamated in this country? The House of Commons is a national inquest to a large extent, for arranging the taxation of Great Britain in an impartial manner. And we prove this by the following statement: when the last Reform Bill was passing through the House of Commons, it was then promulgated how the calculation was made relative to the disfranchised burghs, viz. how one burgh, with a population of 5000, was preserved from annihilation, solely in consequence of the taxation if paid being large, while another burgh, with 7000 or 8000, was extinguished, because it paid a smaller amount of taxation. In other words, the calculation was made both to population and taxation, and then an estimate made; and whatever were the merits or the demerits of the mathematical process adhered to, there was no conflicting opinion that this was the honest principle by which to draw the line of demarcation. Let us therefore, according to the said resolution of the House of Commons, calculate according to this data, what number of members Ireland ought to have, and at the present time has; and if Scotland will be put pari pasu, or allowed the same proportion of justice Ireland now is enjoying, Scotland will be quite satisfied.

Ireland has a population of six and a-half millions, Scotland has three millions, and England has eighteen millions. Well, then, if the population alone were taken into account, Ireland would be entitled to that proportion of 658 members for the United Kingdom which six and a-half millions bears to twenty-seven and a-half,—in other words, she ought to have 153 members. But take the element of finance into account, and inquire, How much does Ireland, and how much does Scotland each contribute to the national exchequer? Although Ireland is said to contribute or rather raise £400,681 by taxation, only £153,547 is remitted to the United Kingdon, while Scotland raises by taxation £6,185,770, and remits £5,614,857. In this view of the case Scotland, so far as taxation is concerned, is entitled to have 70 members more than Ireland. But let us here place the full sum she collects for taxes to the Crown, viz.— £4,000,681 out of about £52,000,000,or about one in thirteen. Scotland contributes £6,185,770, or about one in eight and a-half. If, then, you take the finance aspect into account of both countries without deduction, Ireland is entitled only to 51 members, although as regards population she is entitled to 153. If you add these two together, and take the mean, Ireland is entitled to 102 mem-Now, Ireland has 105 members. Ireland, therefore, has obtained justice, according to that principle,—and that was the principle upon which schedules A and B of the Reform Bill were framed. We demand equal justice for Scotland—that is all that is asked. Now, let us follow the same arithmetical process, and see what number of members Scotland ought to have. Scotland is entitled, as regards population, to the proportion which three bears to twenty-seven and a-half, or to 73 members. She is entitled, as regards taxation, to the proportion which one bears to eight and a-half, or to 78 members; and if you add the two together, and take the mean, Scotland is entitled to 75 members; and Scotland has only 53. Thus take popula-

tion and taxation combined, and Scotland is entitled to 75 members, while, on the same principle, Ireland is entitled only to 102. We ask, then, for equal justice; and we think we have a right, in such circumstances, both to the votes and warm sympathies of all who say that they would give Scotland more members, were it not that Ireland might have cause to complain. We say, put us in the same position in which Ireland is, and then let us run a fair race together. Again, it is said, that we cannot employ more members. Now, why should a great town like Dundee, with its 82,000 inhabitants, not have two members? Why should not Aberdeen and Paisley have each its two members, in order to be placed somewhat on an equality with the English boroughs? Why should such burghs as Dunfermline, Stirling, and Inverness, have each one member, when towns of one-half their size in England have members? And why should not our larger counties have two members each, as Besides, our Scottish Universities are certainly in England? entitled to have each one member, similar to what they have in England and Ireland, returned by the majority of the various graduates who will likely be the voters authorised by the act. We have just one word further to say, and that is, that whatever parliament, in its wisdom, may think fit to do respecting England as regards the franchise, or any thing connected with its exercise, Scotland should be satisfied with no less. Whatever right or privilege an Englishman is thought fit to enjoy, a Scotchman should be held equally fit to enjoy, and should be content with nothing less, trusting that we shall now obtain equal justice, as compared with the sister kingdoms.

#### XII.

#### GENERAL POST OFFICE, EDINBURGH.

By a parliamentary return ordered to be printed 29th November 1852, it appears that the officials of the Edinburgh Post Office occupying situations similar to those in London and Dublin, are, in common with all government officials in Scotland, wretchedly paid in

comparison. The following extract shows the comparative salaries allowed in Edinburgh and Dublin:—

As an evidence of the extent to which centralization is carried, it may be stated that even the red coats, &c., of the Edinburgh postmen are contracted for and paid for in London. Why not contract with Peter Scott, 9 South Bridge, Edinburgh, or any other establishment of a similar description, who would, we doubt not, furnish them at a much cheaper rate and equally good?

#### XIII.

#### GLASGOW POST-OFFICE.

THE important Post Office business of the city of Glasgow has for years past been conducted in a mean and shabby building, quite unworthy of the character of a city second only to London in population and wealth. Lord Derby's administration acceded to the often repeated representations of the citizens, and arrangements were made far the erection of a suitable office in George Square; but with that parsimony which characterizes every government measure in Scotland, it has been decided that a building little superior to the one now in existence should be erected. The additional sum asked from the treasury to build the new Post Office was only £4000; yet it was refused, although the establishment transacts upwards of 500 money orders daily, passes upwards of eight million of letters yearly, and yields £47,000 per annum to the revenue.

How does the Glasgow Post Office stand at the present moment? It was first of all, for the sake of economy, built in so fragile a manner, that shortly after its erection, they were obliged to take off the two upper storeys, and having done that, it has been left for nearly three years without any step being taken for the erection of a new Post Office; so that we have the important commercial city of Glasgow Post Office at the present moment without a roof.

#### XIV.

#### POSTAL MISMANAGEMENT.

THE abolition of the office of Postmaster-General for Scotland, and reducing the Edinburgh Post Office to a mere sub-district under London, have caused many delays and alterations in the mails and other postal arrangements, by which the people of Scotland are subjected to great inconvenience and expense.

The Post Office of the Scotch capital is now under a secretary, who has not the power of making our postal arrangements, and consequently is not responsible for them; neither has he the power of making direct application to the treasury for sums of money required for postal purposes in Scotland.

Hence, by the total subordination of the Scotch Metropolitan office to that of London, many of the provincial towns in Scotland are subjected to intolerable delay in receiving their letters and newspapers; while, to suit the London Mails, the necessities of the Scottish districts are invariably sacrificed.

#### XV.

#### STAMP INLAND REVENUE OFFICE.

THE centralization in this establishment is a grievous hindrance to business. There is now no official in Scotland who has sufficient authority to permit the exchange of one stamp which has been accidentally spoiled for another. An oath must be taken before a Justice of the Peace; the stamp and affidavit must be forwarded together to London, and after a fortnight's delay, a permission for exchange is granted there. Should a written deed require to be stamped, it must be forwarded to London for that purpose, and a delay of indefinite extent takes place, whereby great interruption to business and frequently heavy pecuniary loss are incurred.

In common with the Register House, Post Office, and other government establishments in Edinburgh, the whole of the stationery required for this office is sent from London, which benefits that city at the expense of Edinburgh, and is an intolerable inconvenience to the officials.

#### XVI.

#### SCOTTISH HONOURS.

THE Heraldic emblems of Scotland, as quartered upon the Royal Standards and Union Flags displayed upon Scottish soil, have been degraded from their first position to an inferior, and their place usurped by those of England, thus asserting a right of superiority over Scotland which she does not possess.

#### XVII.

#### REVENUE RETURNS.

SINCE the period of the Union down to 1851, annual returns have been published, showing the total amount and net produce of the Revenue of Scotland; but for the future, we are to be kept in the dark as to the share Scotland contributes to the revenue of Britain. The revenue of the Customs and Post Office arising in Scotland are no longer to appear separately in the public accounts, but are to be stated in cumulo with those of England, rendering the returns, so far as they relate to Scotland, incomplete and useless, and depriving us of the power of ascertaining a most important statistical fact connected with the progress of the country.

#### XVIII.

#### SALE OF CROWN LANDS.

DURING the reign of George IV., a treasury warrant was granted for applying the surplus rents of certain Crown Lands in Orkney to the formation and repair of roads and bridges in that district. But though frequent applications have been made for the rents so granted, no attention has been paid to these requests. During last year (1853) the Commissioners of Woods and Forests sold part of these lands for upwards of £15,000, the money so realized being transmitted to London. It is understood that a still larger portion will be sold this year, and the proceeds of the sale will doubtless reach the same destination.

#### XIX.

# SCOTTISH POLICE NOT SUPPORTED BY GOVERNMENT.

WE have no police paid by government. The police or county constabulary of Ireland, which consists of .12,400 men, costs £572,000 a year, of which £543,000 is paid by the Consolidated Fund of Great Britain, and £29,000 by the counties and cities of Ireland. The Dublin police, during five years preceding 1851, received £191,700. Upwards of £131,000 per annum is given by the Consolidated Fund to the London police, and one-half of the police of English counties is paid from the same source. It is well known how difficult it is to get the Scottish counties to agree to an assessment for that purpose. A bill should be passed through parliament, to provide that all Scotland shall be furnished with a police, to be paid in the proportion of £29 by the cities and counties of Scotland, and £543 by the Consolidated Fund of Great Britain. then have the best police, and property in Scotland protected in a way that has never yet been effected or known in the country.

#### XX.

# UNITED KINGDOMS OF ENGLAND AND SCOTLAND SHOULD BE ALWAYS DESIGNATED GREAT BRITAIN.

At the Union, it was agreed that the kingdoms of Scotland and England should in future be designated Britain or Great Britain. Scotland now demands that official communications, besides the army and navy, shall in future be called British instead of English. The Scotch do not, at the present moment, stand on an equality with the English, so long as the non-concession of the legitimate and correct phrase stamps us as inferiors. The very fact of Scotland's existence being ignored when explanations are given in imperial affairs, and when the word England is used to imply Britain, places this ancient and unconquered kingdom in a degraded position, which no gloss can do away with. Scotchmen feel this, and we must, therefore,

insist on justice in this most important matter. The following interesting anecdote serves as an illustration of this: When Admiral Lord Nelson uttered that memorable saying on the ever-to-be-remembered day of the battle of Trafalgar,—October 5, 1805,—"England expects that every man will do his duty," one Scotchman remarked to another, "D'ye hear that, Saunders? no a word aboot puir auld Scotland!" "Haud your noise, Willie, his Lordship kens Scotland aye does her duty."

#### XXI.

#### MILITARY BARRACKS.

MILLIONS have been expended for the purchase of barracks in England of late years; while in Glasgow all that has been done has been to sell the cavalry barrack, and to build no other in its place. They have laid out nothing on Scotland for its military defence—nothing on its military establishments at all; on the contrary, they have gulled us, and compelled us to sell the Glasgow cavalry barrack, got hold of the money, and have built no other in its place. So here we have the greatest commercial city in Scotland without this protection, without any cavalry barrack. Suppose a similar riot should take place as the one some years ago, when many thousands worth of property were consumed in one hour, the magistrates would require to send to Hamilton for cavalry, a distance of eleven miles, and thus two hours would expire, the property destroyed, and the riot over before the cavalry could possibly arrive.

#### XXII.

#### ORDNANCE SURVEY.

THE history of the Ordnance Survey is one of gross injustice and neglect towards Scotland, and of partiality towards England and Ireland. The Ordnance Survey of England commenced in 1791, and was completed at the expense of £750,000. The survey of Ireland was begun in 1824, and the map engraved and published at an expense of £880,000. The survey of Scotland was commenced in 1809, but was almost immediately suspended, in order that the per-

sons then engaged in it might be employed in carrying forward the subordinate triangulation required for the detail maps of England. The survey of Scotland was not proceeded with until 1814, when the triangulation was resumed and continued until 1823, when it was again interrupted, the instruments employed upon it being required to complete the survey of England. It was then again abandoned for fifteen years. In 1838 it was resumed, and has struggled The sum expended on the Scottish survey during the on until now. last forty-four years, averages about £2,500 per annum. liamentary Report, published in 1852, states that "Scotland, as regards its geography, is behind all the countries of civilized Europe." The Map of Ireland was engraved in Dublin, giving Ireland the benefit of the whole £880,000. The Map of England was engraved in Southampton, giving her the benefit of the whole £750,000. The Map of Scotland is about to be engraved in England. This is an insult to Scotland, particularly when we have so many celebrated engravers in Edinburgh and Glasgow, such as Sir William Johnston, W. H. Lizars, W. Banks, Maclure and Macdonald, &c., whose works of art cannot be surpassed in Europe.

#### XXIII.

#### THE SCOTTISH BANKING SYSTEM.

THE general opinion of the mercantile and banking establishments in Scotland, relative to the injustice of the banking act of 1845, restricting the banks of issue in Scotland:—That measure was most unquestionably carried through, if not without due intimation to the people of Scotland, at least in opposition to the desires and convictions of every one who had considered its probable effects upon the commerce and general interests of Scotland. The experience of the last eight years has amply confirmed the view taken of the act 1845, and of the former attempt to do away in toto with the one pound notes altogether. An author on Banking in 1826 has the following statement in his introduction relative to the stupidity of government when this matter was discussed in the House of Commons:—

"It cannot be denied, that in the course of the parliamentary investigation of this subject, which took place in 1826, the knowledge

displayed by most of the speakers was vague, imperfect, and superficial in the extreme. In particular, it was observable that few Scotch members seemed to be in the least acquainted with the characteristics of English banking; and, on the other hand, though it was universally allowed that the Scotch scheme of banking has been eminently successful, and to have answered every beneficial purpose which could have been contemplated by the most patriotic of those with whom it originated, the king's ministers and both houses of parliament were prepared, in their ignorance of its details (without which they could have had no proper knowledge of its merits or excellencies), to give it a deathblow, which would have been fatal to the country's prosperity. Both ministers and the two houses of parliament were, before the end of the session, so overpowered by the evidence brought forward by the Scotch bankers, as all at once to abandon their prepossessions—an act of rare virtue, no doubt, but one which puts in . a more conspicuous point of view their previous unacquaintance with It is believed that the government now regrets even the subject. the measure which was adopted that session with regard to the English banks, namely, the suppression of the small note currency. And certainly it seems odd that at the very time the legislature rescinded the law which prohibited the formation of banking companies in England having more than six partners, an acknowledgment that the principle of unlimited partnership which prevailed in Scotland was a sound one, it should have made an attempt both to extinguish in Scotch banks their great principle of vitality by depriving them of a particular privilege, and to deny the English banks that same privilege, the abuses of which had solely their origin in the law which was repealed. It is unnecessary for the author here to prove that the maxims by which the legislature was guided on the occasion were uncertain and fallacious. It is sufficient to prove that it made a leap in the dark; and though it had a glimmering of detached facts, it had no sure, well-ascertained principles by which to determine its course of conduct." \*

Again, adverting to the law of 1845, we believe that it is an undoubted fact that it has cost the banking and mercantile community of the United Kingdom and Ireland not less than £80,000 per annum for the last eight years, making in all £640,000—thus greatly curtailing the just credit and necessary circulation of this country.

<sup>\*</sup> Mitchell on Bills and Banking, Writer to the Signet's Library, Edinburgh.

Besides, this stupid government measure has not given additional security to the public for the issues of our banks, neither has it prevented mercantile speculation, nor has it in any respect tended to counteract that feeling of panic which has since attacked even the best secured establishments. In fact, the only tendency of the act of 1845 has been to lock up from general use in Scotland nearly three hundred thousand sovereigns, besides nearly double the amount in England—thus adding, at the present critical moment when war is about to commence, to the scarcity of money both in Scotland and England.

Let us now, therefore, when a movement has commenced relative to Justice to Scotland, make a strenuous effort to obtain the repeal of a law so universally condemned as unsound, and one which has proved so injurious to the circulation and credit of this country. The proposal here promulgated should be in the following terms:—

"To bring the existing laws respecting banks of issue immediately before the House, with the view of repealing the restriction clauses of the act of 1844 (8 & 9 Vic. c. 32), on the banks of issue of England, and of repealing the act of 1845 (8 & 9 Vic. c. 37 and 38), which restrict the banks of issue of Scotland and Ireland, and of placing the banks of issue of the United Kingdom on the principle of free trade, taking adequate securities for the issues by causing a third of the amount of gold now held by the banks to be invested in exchequer bills, yielding interest to the said banking establishments, while government will have the use of the money for prosecuting the war with vigour."

Let public opinion be now effectively expressed and conveyed, so that parliament may be assured how injurious to Scotland this bill is—let, therefore, the counties and burghs of Scotland make their sentiments known—let commercial and banking establishments also come forward for a similar purpose—let public meetings be held in our large towns, and resolutions passed in accordance with these to be submitted to parliament; for parliament now yields to nothing but a national demonstration, or to agitation in its most formidable shape. This process, however repulsive, is unquestionably a necessary one. There is no time for delay. If this obnoxious act is to be repealed, it must be done instantly.

#### XXIV,

#### UNION RIOTS IN 1706.

WHILE the Treaty was keenly debated in parliament, riots daily took place in the city; the king's commissioner was daily insulted by an outrageous mob with curses and imprecations, his guards pelted, and stones thrown into his coach which always drove at full speed. The provost's house was besieged, and he would have been torn in pieces had not the interposition of the town guard enabled him to escape by flight. For a time the mob was predominant in the city, and the court party in parliament was exposed to imminent danger. A strong military force was brought in, which kept the populace in awe. On the 15th January 1707, the Scottish Parliament was dissolved. Having met at Edinburgh, and finally adjusted the Articles of Union, it was, by the Duke of Queensberry, the king's commissioner, for ever dissolved. Scotland has since been entirely under the dominion and sway of John Bull.

We do not urge the repeal of the Union; but we demand that the negotiations embodied in the various Articles of said Treaty be now honourably fulfilled by England, and that the rights and privileges we have already been deprived of be immediately restored.

### **PROCEEDINGS**

AT THE

### ANNUAL DISTRIBUTION OF PRIZES

GIVEN BY.

THE LORD PROVOST,

MAGISTRATES, AND COUNCIL,

OF THE

CITY OF GLASGOW,

TO

The Pupils attending the Migh School,

SEPTEMBER 27, 1836.

#### WITH AN APPENDIX

CONTAINING

THE REPORTS OF THE PROGRESS OF THE SEVERAL CLASSES DURING THE PAST YEAR, THE PRIZE LISTS, &c. &c.

GLASGOW:

PRINTED BY JAMES HEDDERWICK & SON.

1836.

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#### **PROCEEDINGS**

#### AT THE

### ANNUAL DISTRIBUTION OF PRIZES, &c.

THE Annual Distribution of Prizes bestowed by the Magistrates and Council, as the reward of merit, took place in St. Paul's Church, upon Tuesday, 27th September. The under part of the Church was occupied by the Magistrates and Committee of the High School, several of the Clergymen of the City, and the Masters and Pupils; the galleries and aisles of the Church were filled with ladies and gentlemen interested in the Pupils, and in the cause of education. The Lord Provost was in the chair; and after an appropriate and impressive prayer by the Rev. John Forbes, one of the Ministers of the City, Henry Paul, Esq. Convener of the Committee, delivered the following address:—

My Lord Provost,—Amidst the many subjects and interests which engage your Lordship's attention, as Chief Magistrate of our extensive and increasing community, I feel assured I speak the sentiments of your Lordship as truly as I do my own, when I declare that the duty we this day discharge, is one that is most grateful to the best feelings of our hearts.

When, my Lord Provost, I stand here, and think on the many earnest wishes and fond affections, on the many intense anxieties and fervent prayers, which are concentrated on the youthful assembly now before us, I feel that the trust committed to us, is indeed as solemn as it is honourable and interesting.

There is not an aspect in which we can view the object of our present meeting, that does not excite in our minds the liveliest and most heartfelt emotions. We have only to look upon the youth of our City now before us, and we feel that whatever asperities and difficulties may beset the discharge of public duties, and the fulfilling of public trusts, here indeed we have a charge, which, as it is one of the highest and noblest committed to our care, so is it also the most gratifying and

delightful.

Great as are the changes which have successively passed over the societies, the institutions, and the governments of the world, I cannot look upon the present assembly, without being reminded of those patriarchal scenes of which we read in the Sacred Page, where youthful descendants were summoned to receive the benediction of their sires, and when children and kinsmen mingled in one happy and harmonious body to do homage to wisdom, and to receive instruction from age. And thus, indeed, ought we to venerate the wisdom, and to admire the fitness that are combined in the Institutions which have been established by our ancestors, for the promotion of sound and useful learning, as well as in the fixing of that relation, in which, in regard to the interests of our own Seminary, you, my Lord Provost, and we the other Members of the Council, stand officially connected. Our civic community, in virtue of that establishment, resembles one vast, but blessed and harmonious family, cherishing its offspring, and guiding them onward to knowledge, virtue, and happiness, while our youth are dutifully looking up towards their legitimate and affectionate protectors. We contemplate with pleasure and satisfaction, the bright promise of future eminence, of moral strength, and of honourable exertion, which is this day placed before us; and, while we ourselves are settling down into those permanent stations, whether of society or of business, at which we have arrived, how delightful is it to look upon the assembly now in our view, and to behold others preparing to follow us, and with generous minds to surpass us in whatever is honourable, and liberal, and good. While union is strength, and "knowledge is power," we have good cause to rejoice, that such an association of youthful minds, as cannot but be produced in a public seminary, is calculated to increase the power ascribed to knowledge; because such a seminary, when rightly conducted, best promotes the acquisition of knowledge, and provides the surest guarantee for that knowledge being of a useful and moral tendency.

I can never sympathise with that false sensibility, which would seek to exclude the influence of honourable emulation and generous sympathy from our educational course. We must alter the moral elements of our species, ere such a system could work for good. How common, and yet how true is

the adage, that example is stronger than precept! and hence that system which, in its operation, combines example with precept, must necessarily be the best. When precept is given, and knowledge imparted, to the youthful mind, we cannot always ensure its speedy and certain reception. Let the Teacher's skill and experience be ever so high, sure am I, as the most experienced will most readily allow, that his precepts tell with most effect upon that youthful mind which is roused and encouraged by example shown to it from other minds around. And though it undoubtedly be the case, that emulation may sometimes foster envy, or degenerate into dislike, yet I hold it to be true, that there belongs to youth a legitimate degree of emulation, and that without a generous desire to equal the example set, the youthful mind is not roused to exert the full strength of its powers. These powers attain to their healthiest exercise, and press onward to their greatest strength, when the light of one mind is reflected upon another, and youthful energies thus coming into contact, urge forward each other's speed in the honourable course of intellectual improvement and mental power. It is on this principle, implanted in our nature for wise and beneficent ends, that Public Schools have often proved the appropriate nurseries of enlarged and energetic minds, whose public virtues, and patriotic deeds, have reflected honour upon the country which gave them birth. By their institution and influence, they have sent forth to the active duties of life, to its trying and difficult details, those men whose characters now form the landmarks in history, on which the young mind dwells with delight, and seeks to emu-The readiness and self-possession, the perlate and excel. severance and courage, which shrink not from difficulty, and are not discouraged even by repeated defeat, are most decidedly called into exercise, and nourished by the every-day business of a public school. Form these qualities not in youth, and they are never formed; and in youth, how can you form them, but by that stimulus to exertion which is imparted by active and honourable emulation?

I waive for the present, my Lord Provost, describing the necessity there is for every man, engaged in the ordinary occupations of the world, to become acquainted with the springs and workings of our common nature. "The proper study of mankind is man;" and this knowledge of human character, which ought to be acquired by every one, is best acquired by the juxta-position of man with man, in the days of his earliest youth, and amidst the first indications of his future strength. It is true, that in those pursuits which then occupy the mind,

little of the practical details of maturer life comes to be considered; but we would not hesitate to assert, that the youth who has been trained amidst kindred competitors, will be better prepared to enter upon the trials, and to overcome the difficulties which await him, than he who has been reared in seclusion, treading every step of his path either with cautious timidity or unopposed self-complacency:—the former depriving him of all confidence in himself, the latter encouraging in

him arrogant and unfounded pretension.

We congratulate our fellow-citizens, that the benefits of the High School of Glasgow are felt and acknowledged amongst them; and while the Committee, and myself as their humble Convener, assure your Lordship and this assembly, that there is not one of this youthful audience in whose best interests we do not feel the deepest anxiety, and indulge the best hopes, we may be permitted also to congratulate your Lordship and the City Council, and the parents and guardians of those here assembled, that our labours during the past year have not been in vain—that they have been appreciated by an intelligent community, and that the best interests of our youth have been most substantially promoted by the Institution com-

mitted to our superintendence and care.

While to ourselves we would arrogate little of the praise that is due, we do rejoice in bringing here this day, fair and living evidence that our Seminary is rising in public esteem, and that its operation is attended with the most gratifying and the most satisfactory results. Still more do we rejoice, not as matter of boast, but of congratulation to all present, that there is not a parent within the extensive bounds of our City, who has committed a pupil to the care of our Institution, during the past year, but must be sensible, that that pupil has made evident advances in the acquisition of knowledge, as well as in attaining habits of persevering industry and exertion. Whatever may be the comparative place with respect to their class-fellows, which the less successful pupils may this day occupy, it would, indeed, be an erroneous estimate of their improvement, to decide upon it exclusively by that criterion. For if it be seen, among the beneficial effects of the system pursued in our Seminary, that the mind of the pupil is awakened, and kept in a state of healthful activity and diligence; that, like the opening flower imbibing the light and the warmth of day, it is expanding in the pursuit of knowledge;—if it be observed that the mind has thus fairly set out on its course of thirsting after information, and is trained steadily to pursue it; these are considerations of the highest importance, to which those especially interested in the youths of our City should look, and from which they ought to derive encouragement and hope.

There is still one observation more on this subject, to which I would direct the attention of parents and guardians of youth. In estimating the advantage which a youth may derive, during a given period, from a public Seminary, we should never think of limiting our inquiries to what quantity he had read, what number of pages he had turned over, or even what were the places he had gained in his class; but we should pronounce judgment upon the efficiency of the Seminary, and upon the pupil's progress there, according to the amount of mental activity and energy which we see him acquiring. What we would like parents to require, is not product, but power, moral and intellectual. Non omnia possumus omnes,\* is a true maxim;—one mind does, and will differ from another in power and versatility, but every mind is, in some degree, capable of activity and exertion. Unless the mind, therefore, be roused to exertion, and its powers, whatever they are, be summoned into constant exercise, we may conclude that no knowledge worthy the name can be acquired, and that for the superstructure of a substantial education, the proper foundation is not yet laid. But whenever this element of activity is seen to influence youthful habits, and direct them towards the important objects which education presents, we may then feel assured, that the roughest portion of the journey is now passed—that there is true efficiency in the system of instruction pursued, and faithfulness in its daily application.

That this initiatory stage is that which requires the most skill, and address, and patience, on the part of the teacher, is a fact too obvious to admit of doubt; and to suppose that it ever can be attained without patience and perseverance—that the young mind can be substantially benefited by any fanciful theories, so visionary as to render them impracticable, is Utopian in the extreme. Such theories may, for a season, amuse an ardent and excitable mind, but they can never command approbation or confidence by their results. While, therefore, in these days in which we live, no science has received more improvements and made greater advancement, than that of teaching, let us guard, with anxious care, the advances made, and the improvements gained; but let us guard also against experiments, specious though they be, that have not yet afforded proofs of their solid utility and wisdom.

In our Seminary, no encouragement whatever has been given to waste the time of the pupils, on mere experiments in Virg. Ecl. viii. 63.

education; and it is with the greatest pleasure that I feel myself this day called upon to testify, in justice to the Teachers of the High School of Glasgow, that in imbuing the minds of their pupils with the desire of knowledge, in carrying them onward, and transplanting them, if I may so speak, into the habit of acquiring it, I do not think them surpassed in any other seminary of our country. To these gentlemen has indeed fallen a lot of assiduous labour, of constant anxiety, and of watchful care; and they have given themselves, with zealous activity and unwearied perseverance, to the discharge of those duties, which entitle them to receive not only the thanks of your Lordship and of the Council, but also the support and esteem of every citizen who loves his country's weal, of every parent who prays for his children's future honour, and prosperity, and worth.

To you, Gentlemen, the Teachers in our Seminary, who have been entrusted with the education of our youth, I need hardly speak of the importance and difficulty of the task which you have undertaken. It is your duty to encourage the timid, and to repress the froward; to exercise the minds of your pupils, without over-burdening them; to awaken their fears, without exciting their dislike; to communicate the stores of knowledge, according to their various capacities, and to enforce obedience by judicious and wholesome discipline.

The station which you occupy is one of honour. You are the accredited guardians of the hopes and prospects of the youth of our extensive community. It is your province to attend to the morals as well as to the studies of those entrusted to your care; "for," to use the words of an able writer, "valuable as human knowledge assuredly is, virtue is infinitely more so; and worse than useless will be those mental acquirements which are accompanied by depravity of heart."

The education of every country is intimately connected with the moral worth and character of its people; that system of education, therefore, must ever be the best, which is founded upon those unchangeable principles which are in strict accordance with the precepts of Christianity, as unfolded in the Volume of Inspired Truth, and which alone are calculated to inspire the most sublime devotion and the most comprehensive benevolence.

Let not the memories of your pupils be loaded with words, while their judgments remain unexercised and unimproved; and let none have occasion to say of any of you, that you appear more anxious to advance your own fame, than the improvement of your pupils. Let solid and useful instruction

ever be your aim; guiding the minds of your pupils, by the interesting reflections and attractive narratives which their lessons may suggest, to the cherishing of generous sentiments, and the imitation of noble and virtuous actions.

In the Seminary where you are called to labour, and in which so many additional branches of study are now introduced, suffer me to impress on all of you, the necessity of adhering strictly to that particular department which has been assigned to your care, and which alone you are authorised The Patrons of our Seminary will, I doubt not, be at all times ready to sanction the introduction of such improvements in the plan of instruction, as the more enlarged views of the age may require, after they have received from them a careful and mature consideration. But, as the guardians of its best interests, they will never submit to the interference of those speculative theorists, who would not care to see overthrown that system of education which has been hitherto pursued in the schools of our land—which has been tested by experience, and sanctioned by some of the best and brightest names which have adorned the annals of our country. will not, I feel assured, ever so far forget their duty to the sons of our citizens, as tacitly to allow in the Institution under their care, the adoption of the wild and extravagant notions of those empirics, who appear to be urged onward in the cause of Education, less by the sober influence of reason, than by the blind and headlong impulse of innovation and change. In the Seminary which is the scene of your labours, may the blessings of sound and useful knowledge be ever liberally and widely disseminated. May the principles which are there inculcated, and the lessons which are there taught, be fitted to expand the mind and to improve the heart; then, assuredly, may we anticipate every species of moral and mental excellence.

I need not, my Lord Provost, this day recur to any detail of those alterations which have recently been made upon the system of education pursued in our Seminary. This I have had the honour of formerly submitting publicly to your Lordship, on an occasion similar to the present. I have now the more pleasing duty assigned me, of reporting that the changes introduced have been duly appreciated by the most enlightened of our citizens, and that the success attendant upon them has fully realised our most sanguine hopes and expectations. Of this, we submit evidence here to-day, not only in the increased number of our interesting charge, but in the increased intelligence which they individually exhibit. There are certain

parts of that system, of which there can be no difference of opinion; but there are others, regarding which a difference of opinion may, and, we know, does exist. I allude to the degree of prominence which ought to be given to the study

of the Ancient Languages.

The very title of our Seminary suggests, that within its walls the study of the languages of Greece and Rome is held in high esteem and respect, and pursued with perseverance and care. No individual of our community, more readily than myself, will allow, that to consider the ancient languages to be the exclusive study of youth, is a notion altogether at variance with sound reason, and quite incompatible with the attainment of that knowledge of other subjects, which is now essentially necessary in a liberal system of education. we should, at the same time, be blind to very important interests of our community and of our country, did we ever attempt, by any rude invasion upon what all preceding generations have venerated, to abolish the study of Grecian and Roman literature, as no longer worthy to have youthful care and time bestowed upon its cultivation. It would indeed be a barbarous hand, that would level with the dust the beautiful remains of those cultivated nations; and I hesitate not to declare my strongest conviction, that when the study of the Ancient Classics shall fall into disuse and neglect, retrograde times will have then arrived, and every succeeding generation will fall lower from that elevation of mind and thought, which imparts to society some of its highest refinements, and to the leisure of life some of its purest enjoyments.

We cherish and uphold in our Seminary classical learning, and we view it as one of the fairest and best portions of our system. We have endeavoured to assign to it its proper prominence, holding it to be the key-stone in our building, giving to it both dignity and strength. I look also upon the juxtaposition which we have effected, between classical literature and the other elementary parts of a general and scientific education, to be most useful, and eminently calculated to foster and cherish among us, rather than to destroy, a taste for the study of the ancients. I call that the most liberal course of instruction, in which whatever is taught is thoroughly taught; and, applying this principle to the most ordinary elements of education, the acquiring a correct knowledge of the English language would, if conducted on correct principles, be very much facilitated by being conjoined with the study of the Latin. Thus, almost the youngest pupil in our Seminary, may have in his own experience, a practical argument to silence every objection which he may hear brought forward

against the study of the ancient languages.

I feel it, indeed, scarcely due to those who decry classical learning, to state arguments in its favour; for being themselves generally unacquainted with its benefits, they could be convinced only by the process of acquiring it for themselves. An individual engaged in the study of English literature, and unacquainted with the ancient languages, would resemble a man of deficient vision, who had forgotten to supply himself with the necessary aid of his magnifying glass, attempting to examine the minutiæ of any curious piece of workmanship. He might handle the surface, and pronounce upon its colour and form, but he would see them imperfectly, and his impressions regarding them would be erroneous.

There is one historical fact connected with this subject, which, I humbly conceive, has been too much overlooked, namely, that the Latin was, and long continued to be, the vehicle of all learning and science in Europe, from the first revival of letters, among almost all the countries of Europe. During the decline and after the fall of the Roman empire, the whole of Europe was involved in the gloom of superstition and ignorance, which were subsequently dispelled by means of this noble and masculine language. It was the key which unlocked the hidden treasures of the learning of former ages; it was indeed the receptacle in which all former learning and science had been contained; and hence, as knowledge advanced, and generous minds pursued it, the study of this language became universal. If we would even understand correctly our most common and popular authors in the English tongue, we shall be incapable of entering fully into their spirit, or of duly appreciating their style, unless we are able to perceive the almost numberless traces of the Latin language, which, in fact, pervade the whole extent of our national literature. If this be true, then, of the advantage derived from the study of Latin, in reading our own language, with how much more force does it apply to the practice of writing it with accuracy, precision, and clearness.

What I have said of the Latin language, applies with equal force to the Greek. If we seek to form the habit of giving precision to our thoughts, and accuracy to our expressions, we must repair to those fountains of purity—those models of elevated and noble style, which we can only find in the classic authors. And when we consider, that every subject in philosophy, in history, in poetry, has been among them so highly cultivated; that whatever can dignify or adorn human society, is there found portrayed in language which unites strength

and delicacy of expression; that the principles of composition are there more fully developed, and more easily apprehended and traced, than in other languages, I cannot, if we wish to preserve the cultivation and refinement of taste and expression, too strongly recommend them, as deserving of the most dili-

gent study and imitation.

We have ourselves sometimes heard it stated as an objection to the study of these authors in the original languages, that however necessary such a study may have been some centuries ago, there is surely no occasion for the youth of our day to expend so much time and labour in pursuing it, as we now possess translations so accurate and elegant, that we may dispense with the study of the originals altogether. Now, as we hold the objection just stated to be more specious than sound, we shall give to it a very short, and, as we think, satis-

factory answer.

If there be any who are entitled to estimate the value of translations, it ought surely to be translators themselves; and of these, we think none better qualified to express an opinion upon the subject than Dryden. In the introductory discourse which is prefixed to his translation of the Æneid, we find that poet, after stating the differences between the Latin and English languages, complaining strongly of the disadvantages under which he laboured, in being obliged to translate into a language so much inferior to the original. He afterwards states, that Virgil studied brevity more than any other poet, but had the advantage of a language wherein much may be expressed in few words. Pope also had singular merit in his translation of the Iliad; but in the greater part of that translation, the majestic simplicity of the original is not to be found. To enter, therefore, into the spirit of the ancient authors, we must of necessity betake ourselves to the study of their lan-

"Literature," it has been well observed by a very accomplished writer,\* and one thoroughly conversant with this subject, "in its highest and most valuable qualities, cannot be transferred from one tongue to another. The argument of a poem, or of an oration, may, it is true, be detailed perspicuously enough in a translation, and the narrative and sentiments may be exhibited to any people whose vocabulary is sufficiently copious to supply a vehicle; but all that constitutes the charm of eloquence and the fascinations of poetry—the language which delights by its music and its thousand associations—the

<sup>•</sup> See Dr. Russell's View of the System of Education, pursued in the Schools and Universities of Scotland, pp. 72, 73.

ornaments of fancy which seem fresh gathered from nature the vigorous efforts of native and unfettered genius which distinguish the first-rate classics of Greece and Rome, cannot be perceived and enjoyed but in their original expression. Homer was never read but in Greek; and he is yet a stranger to the beauty, the simplicity, the majesty of Virgil, who has not read the Æneid and Georgics in Latin. Who has seen, in any modern tongue, Euripides with all his fire and pathos? And the frequent attempts to translate Juvenal, prove nothing so strongly as that he cannot be translated. Nobody who understands Shakspeare, would take upon him to give his works in a version; and who would think of transferring the characteristic beauties of Burns from his native Scotch? So close, in fact, is the connection between thoughts and words, and so greatly is the one modified by the other, that to conceive all that an author conceived, and to feel all that he felt, you must know accurately the language in which his conceptions were embodied, and in which his feelings were originally expressed."

Before leaving this subject, and in support of that view of it which I have ventured to take, I cannot refuse myself the satisfaction of also giving a quotation from the Inaugural Discourse of Lord Brougham, a nobleman whose sound learning, varied accomplishments, and devoted zeal for the general diffusion of knowledge, have rendered him not only pre-eminent as a statesman and lawyer, but have obtained for him a high and elevated place in the opinion of modern times. In that address, which he delivered several years ago to the students of our own University, the following extract will be found, illustrative of the importance of cultivating an acquaintance with the compositions of the ancients in their original lan-

guages\*:---

"It is an extremely common error among young persons, impatient of academical discipline, to turn from the painful study of ancient, and particularly of Attic composition, and solace themselves with works rendered easy by the familiarity of their own tongue. They plausibly contend, that as powerful or captivating diction in a pure English style is, after all, the attainment they are in search of, the study of the best English models affords the shortest road to this point; and even admitting the ancient examples to have been the great fountains from which all eloquence is drawn, they would rather profit, as it were, by the classical labours of their English predecessors, than toil over the same path themselves. In a

<sup>\*</sup> Inaugural Discourse, 1825, p. 9.

word, they would treat the perishable results of those labours as the standard, and give themselves no care about the immortal originals. This argument, the thin covering which indolence weaves for herself, would speedily sink all the fine arts into barrenness and insignificance. Why, according to such reasoners, should a sculptor or painter encounter the toil of a journey to Athens or to Rome? Far better work at home, and profit by the labour of those who have resorted to the Vatican and the Parthenon, and founded an English school, adapted to the taste of our own country. Be you assured, that the works of the English chisel fall not more short of the wonders of the Acropolis, than the best productions of modern pens fall short of the chaste, finished, nervous, and overwhelming compositions of them that "resistless fulmined over Greece." Be equally sure, that with hardly any exception, the great things of poetry and of eloquence have been done by men who cultivated the mighty exemplars of Athenian genius with daily and with nightly devotion."

There is a passage also in one of the eloquent lectures of an enlightened statesman now no more, which expresses similar views and opinions, in language so beautiful, as well as so appropriate and so likely to produce an impression, that I shall make no apology for its quotation. It is from the pen of the late Sir James Mackintosh,\* of whom Scotland has cause to be proud; a statesman equally distinguished for his extensive learning, his comprehensive views and liberal principles in law, politics, and philosophy, and of whom it may justly be said, "that he was one of the most memorable men who have

done honour to modern times."

"As a part of general education," says he, "I have no intention to insinuate that there is any deficiency in the original plan, or in the present conduct of those noble seminaries of learning where the youth of England are trained up in all the liberal and ingenious arts: far be such petulant, irreverent insinuations from my mind. Though I am in some measure a foreigner in England, though I am a stranger to their advantages, yet no British heart can be a stranger to their glory;—

'Non obtusa adeo gestamus pectora.'

I can look with no common feelings on the schools which sent forth a Bacon and a Milton, a Hooker and a Locke. I have often contemplated with mingled sensations of pleasure and awe, those magnificent monuments of the veneration of our

<sup>\*</sup> Life of Sir James Mackintosh, vol. i. p. 116, et seq.

ancestors for piety and learning. May they long flourish, and

surpass, if that be possible, their ancient glory.

I am not one of those who think, that in the system of English education, too much time and labour are employed in the study of the languages of Greece and Rome; it is a popular, but, in my humble opinion, a very shallow and vulgar objection. It would be easy, I think, to prove that too much time can be scarcely employed on these languages, by any nation which is desirous of preserving either that purity of taste which is its brightest ornament, or that purity of morals which is its strongest bulwark.

"You may be sure, gentlemen, that I am not going to waste your time by expending the common-places of panegyric on classical learning. I shall not speak of the necessity of recurring to the best models for the formation of taste. When any modern poets or orators shall have excelled Homer and Demosthenes; and when any considerable number of unlettered modern writers (for I have no concern with extraordinary exceptions) shall have attained eminence, it will be time enough to discuss the question. But I entreat you to consider the connexion between classical learning and morality, which I think as real and as close as its connexion with taste, although I do not find that it has been so often noticed. If we were to devise a method for infusing morality into the tender minds of youth, we should certainly not attempt it by arguments and rules, by definition and demonstration. We should certainly endeavour to attain our object by insinuating morals in the disguise of history, of poetry, and of eloquence, by heroic examples, by pathetic incidents, by sentiments that either exalt and fortify, or soften and melt the human heart. If philosophical ingenuity were to devise a plan of moral instruction, these, I think, would be its outlines. But such a plan already exists. Classical education is that plan, nor can modern history and literature ever be substituted in its stead.—\* \* \* These noble studies preserve, and they only can preserve the unbroken chain of learning which unites the most remote generations; the grand catholic communion of wisdom and wise men throughout all ages and nations of the world. 'If,' says Lord Bacon, 'the invention of the ship was thought so noble, which carrieth riches and commodities from place to place, and consociateth the most remote regions in participation of their fruits, how much more are letters to be magnified, which, as ships, pass through the vast seas of time, and make ages

so distant participate of the wisdom, illuminations, and inventions, the one of the other!' Alas! gentlemen, what can I

say that will not seem flat, and tame, and insipid, after this divine wisdom and divine eloquence? But this great commerce between ages will be broken and intercepted; the human race will be reduced to the scanty stock of their own age, unless the latest generations are united to the earliest by an early and intimate knowledge of their language and their literature. From the experience of former times, I will venture to predict, that no man will ever obtain lasting fame in learning, who is not enlightened by the knowledge, and inspired by the genius, of those who have gone before him."

It now remains for me to state, my Lord Provost, that in the various classes of the Seminary, during the year, exercises have been regularly prescribed and criticised by the respective Teachers. The usual and stated examinations have taken place, and the prizes which are about to be distributed by your Lordship, have been awarded to those pupils, who have honourably won them after a lengthened and well sustained

contest.

It is with feelings also of great satisfaction I have to announce, that the Magistrates and Council—having, upon the recommendation of their Committee, resolved to institute a Chemical class in our Seminary—have appointed to that department, Mr. Hugo Reid, a gentleman well known in this City, as a successful and highly deserving teacher of that

interesting and important science.

Chemistry is comparatively of recent origin. It had no existence as a science, at the period when the Grammar Schools of our country were instituted; but now it has attained the importance and dignity of being one of the most interesting, as well as one of the most useful of all the sciences. It is found to be of almost universal application, there being few phenomena of nature which it does not investigate and explain—few processes of art which it is not capable of improving and extending.

Mathematics, Natural Philosophy, and Chemistry, are the sciences on the cultivation of which arts and manufactures chiefly depend, and to which they must at all times necessarily look for every future improvement. The Patrons, therefore, have judged wisely in resolving that every encouragement should be given by them to these branches of education, and that they should be publicly recognised as of primary and essential importance to the youth of a commercial and manufacturing City.

These studies have, however, a value of another and a higher kind. By inspiring in the young a knowledge of the

works of nature and art, and a taste for their investigation, we furnish an attractive and pleasing pursuit for their leisure hours. We at the same time train them to habits of close and accurate observation, preparing them for general intercourse with society, and enabling them to take a part in those scientific discussions, which, in these days, almost every one is expected to understand.

It is from a thorough conviction of the ability, industry, and success of the gentlemen who have been appointed the Teachers in our Seminary, of the sciences to which I have just alluded, that I would embrace the present opportunity of respectfully soliciting for them, from the citizens of this enlightened community, a liberal share of patronage and

support.

T cannot, my Lord Provost, omit, upon the recurrence of this day, to offer the token of our respectful acknowledgments, as well as the tribute of our warmest thanks, to the Very Rev. the Principal of the University, and those Professors who, during the progress of the year, have assisted at the usual examinations of the various classes. By attending to this duty, which we hold to be at all times important, they manifest their solicitude to promote the prosperity of our Institution, and evince their attachment towards it as a nursery for that still higher Seminary, over the education of which they so honourably preside—a University which is splendid in name, venerable for age, endeared to us by many proud and pleasing associations, and which, in every period of its history, has been adorned by men, whose profound learning and enlightened philosophy, have largely contributed to advance the literature, the science, and the religion of our country.

Nor, upon the present occasion, can I fail to remember the unremitting attention and unwearied services, which have at all times been rendered to our Seminary by the Clergymen of our City. Notwithstanding the multiplicity of their arduous daties and hourly increasing labours in this populous community, they have watched over its interests with anxious care, and have ever been ready to co-operate in seeking to advance its efficiency and success. Their regular visitation of the Classes, the stimulating encouragement which their presence has afforded, have tended in no small degree to second the

exertions of the Teachers, and have really conduced

"To breathe th' enlivening spirit, and to fix
The generous purpose in the glowing breast."

And now, my young friends, let me, in conclusion, address a few words to you, dictated in affection and kindness, and

proceeding from a deep and anxious interest in your present and future welfare.

Let me remind you, that your high privileges imply corresponding duties; that of all improvements, that of your own minds is by far the most important; and that the mispending of your time will bring bitter recollections hereafter, but the improvement of it reward you with present and future happiness. Some men have travelled through the finest countries, with so little attentive observation, as to have made no accession whatever to their knowledge, nor received any gratification from the beauty of the scenes around them; and I doubt not, there have been some youths who, after spending years at school, have left it unimproved by the lessons which were taught, and unimpressed by the instructions which were given. I trust that you will spurn the thought of such indifference to the most interesting subject which can at present engage your minds, and that it will ever be your ambition to persevere with all earnestness in the prosecution of your studies, and to endeavour to occupy a still higher position in moral and intellectual attainments.

Let it be your study to cultivate with diligence and care, a growing acquaintance with those authors, whose works will ever remain the models of composition, and the standards of literary taste. Be assured, that a knowledge of their language, will amply repay any labour it may cost, and that by a vigorous and well directed application, the labour itself will diminish, while its pleasure and advantage will increase. Devote all the energies of your minds in attending to those different studies, to which your attention is successively directed in the various classes of your Seminary; and remember, that the surest mark of progress is, a full conviction, upon your part, of the disproportion between the acquisitions which you have already made, and those which you have yet to make.

Here there is opened to you the wide and diversified field of literature and science; here you are conducted along its various paths, in order that you may make successive advances, and be endued with that knowledge, which will best enable you to discharge with credit to yourselves, and with advantage to others, those duties which belong to your future station in life, when you shall be called to mingle in its active concerns,

and to share in its anxious cares.

Above all, my young friends, let 1

Above all, my young friends, let me, in this the period of your youth, and the season of your warm and generous affections, impress strongly upon each of you, the importance of cultivating along with all other knowledge, the knowledge of those divine truths, which alone are fitted to prepare you for a nobler and higher state of existence. For however much this knowledge may be despised, and however much it may be rejected by many around you, yet never forget that it is the truth of heaven, addressed to us all individually, and revealed for our special instruction and guidance; that they only are blessed who know its sound, and hearken to its voice; and that when all the ornaments of human learning, and all the mysteries of human science—when this world, with all its honours and pleasures, its trials and conflicts, shall have passed away,—this record of sacred truth and heavenly wisdom shall abide, it shall endure for ever.

Mr. Rowlatt, as Master of the Senior Class in the Classical Department for the past year, then addressed the Lord Provost as follows:

My Lord,—As Master of the Senior Class in the Classical Department of the Institution which has brought us together on the present occasion, the practice of late years assigns to me the duty of addressing a few words to your Lordship, in the name of my Colleagues and myself.

In the first place, my Lord, we beg to express our sincere thanks to your Lordship, the Magistrates, and Council of the City, for the interest you have continued to manifest in the

welfare and improvement of our School.

To your Lordship's Committee we are under especial obligations, for the regularity with which some of them have attended our examinations, and the time and attention which they have devoted to the consideration of our affairs. To the Very Rev. the Principal of the University, and those of the Professors and Clergy to whose kindness on those public occasions we have been indebted, we also beg to offer our most respectful acknowledgments. But in a general expression of our thanks, it would ill become us to pass over with indifference the disinterested exertions, the unwearied attention, and the distinguished liberality, by which our very able and accomplished Convener has laid our Institution and ourselves under such lasting obligations. All our acknowledgments are but a feeble return for the many kindnesses which he has, during his Convenership, conferred upon us; but I trust we shall ever remember them with feelings of the sincerest gratitude;\_\_

Non opis est nostræ grates persolvere dignas.

It is to be attributed chiefly to his activity and zeal in the cause of education, seconded by the public spirit of other members of the City Council, that medals have been founded for open competition in several of our classes. In the Mathematical Department, where this experiment was first made by Mr. Lumsden's generosity, the most successful results have followed; and we may thus confidently anticipate the same laudable competition for the medals which have been founded in the Classical Department by the munificence of Mr. Paul and Mr. Hutchison.\*

It is not my intention to trespass upon your Lordship's patience, by entering into a defence of any branch of education, whether literary or scientific, or of the particular modes of instruction pursued in the High School of this City. The latter would be a most unseasonable and a most uninteresting infliction, and the former has been done with so much ability in the eloquent address which we have just heard, and on former occasions of a similar nature, that it is quite unnecessary for me to resume the subject. There is, however, my Lord, one point on which I cannot forbear making a few observations; and that is, the erroneous view which some have taken of the changes which have been introduced into our Seminary by our Convener and Committee, with the sanction of the Council, and the entire concurrence of those more immediately interested. All that has been done by them, was done with a laudable desire to adapt it to the wants and wishes of the community. But I am aware that the smile of incredulity and the sneer of contempt have been sometimes directed against us, as proclaiming ourselves to the world the grand discoverers of a new and immaculate system of education, destined to throw into the shade all the experience and ability of both past and present times. All such pretensions, my Lord, we most unequivocally disclaim. We have no exclusive path to the portals of knowledge to offer. He who would wear the laurel, must descend to the conflict; he who would bear the palm, must manfully run the race. Exertion is to such its own reward—its own pleasure;—

labor ipse voluptes.

Whatever may be individual peculiarities, we do not, as an Institution, profess to have any superlative system to communicate. We know that we are fallible, and every day's ex-

The Gold Medal endowed by Henry Paul, Esq. is to be given annually to the best Greek scholar of the Fifth Year's Class. That founded by James Hutchison, Esq. to the best Latin scholar of four years' standing. Both to be decided by open competition.

perience teaches us, that to attain the standard of perfection is beyond our reach—to exhibit ourselves as the faultless models of imitation, beyond our desert. I trust that we shall always exert ourselves to keep pace with the intelligence of the age, and adopt such improvements as may from time to time be necessary in our several Departments; but may we ever examine our plans of instruction with the utmost caution, and test them by the most careful experience, before we presume to offer them to the imitation of others.

I have to apologise for having thus trespassed upon your Lordship's time; but we have thought it a duty we owed to ourselves and the community, to disclaim all participation in any novel theories in education which may have been published to the world as emanating from our Seminary, and having the

sanction of our name.

I will only add a few words relative to the Class which has now completed its four years' course under my care. I trust that the connexion between the members of it and myself, has been such as will excite in us all many agreeable recollections in after years; that the bonds of friendship and attachment which may have been formed amongst them, as pupils of the same class, occupants of the same bench, and companions in the same studies, may be strengthened and confirmed as their years increase. I need scarcely observe, that in their welfare and advancement, I shall always feel the deepest interest. Upon those of them who now leave me, I would especially urge the diligent prosecution of those studies in which we have found mutual delight; and the constant practice of those principles which alone will conduct to happiness. To all of them I would say, in the eloquent language of the inimitable Roman orator, "Pergite, ut facitis, adolescentes; atque in id studium, in quo estis, incumbite, ut et vobis honori, et amicis utilitati, et reipublicæ emolumento esse possitis."

The LORD PROVOST, after the distribution was over, rose, and addressing himself to Mr. Paul, said:

Sir,—I can assure you it has afforded me the greatest satisfaction and pleasure to have been called to preside on the present very interesting occasion, in order to distribute those rewards of merit which so many of our young friends have been found so well entitled to receive. And after the very full detail which you have given of the proceedings of the Committee during the past year, it is unnecessary for me to say more than to congratulate you on the state and prospects

of the Glasgow High School. The rapid progress which this Seminary has lately made, and the great celebrity which it has acquired, I consider in a very especial manner to be owing to your very great exertions, not only in your official character as Chairman of the Committee, but in your private and individual capacity as its indefatigable guardian. To the Teachers of the different departments of the High School, I have to convey the thanks, and to express the satisfaction, of the Magistrates and Council for their past labours, and our best wishes for their future prosperity and success. I have also to return thanks to the Very Reverend the Principal and other Members of the University, as well as the different Clergymen of the City, for their valuable attention and assistance during the past year, particularly at the stated examinations of the different classes of the School. And now, my young friends, permit me to recommend to you continued diligence and perseverance in the progressive steps of your further education, which, I need scarcely tell you, will be the great means of enabling you through the future stages of your life, not only to act the various parts assigned to you with advantage to yourselves, with honour to your parents or guardians, but with credit to the Glasgow High School, where you have received and are still receiving the elements of a literary and commercial education.

At the conclusion of the Lord Provost's address, the Rev. Mr. Forbes pronounced the benediction, and the meeting separated.

# PROGRESS OF THE CLASSES,

&c. &c.

#### DURING THE PAST YEAR.

### CLASSICAL DEPARTMENT.

First Class.

DR. LORRAIN.

## In Latin.

RUDDIMAN'S RUDIMENTS.—The whole gone carefully through, and four times Revised.

GRAMMATICAL EXERCISES.—The whole of Part I. and as far as Rule VI. of Part II.

Selecta Latina.—The whole of Books I. and II. and Ten Chapters of Book III.

A portion of every day devoted to the reading of the Scriptures.

# Pupils who obtained Prizes, with the amount of their Markings during the Year.

1. John Parsell, 39	12. James Donaldson,360
2. Claud Buchanan, 97	13. Benjamin M'Kay,374
3. Gavin Muir,123	14. Robert Logan,431
4. William Brown,147	15. George M'Leod,540
5. James Murdoch,227	16. William Campbell,553
6. Thomas Kirkland,275	17. Thomas D. Findlay, .556
7. George Young,286	18. William Johnston,572
8. William Wauchope,299	19. Thomas Bell,618
9. John Aitkin,301	20. William Robertson,630
10. Thomas Young,314	21. Alexander Edward,647
11. Edward G. Geddis,336	22. Robert M'Dowall,652

#### PRIZES FOR PARTICULAR MERIT.

#### Vacation Exercises.

For the most correct Revisal of the portions of the Selecta previously read in the Class—John Parsell.

For do. of the Grammatical Exercises—Gavin Muir.

For do. of Latin Rudiments-James Murdoch.

#### CLASSICAL DEPARTMENT.

#### Second Class.

#### MR. ROWLATT.

## In Latin.

CÆSAR.—Book IV. from Chap. XX. to the end. Book V. from Chap. I. to the end of Chap. XXIII. Book VI. from Chap. XI. to the end of Chap. XXVII.

CORN. NEPOS.—The principal part of the life of Miltiades. EDINBURGH ACADEMY DELECTUS.—Fifty-six pages of "The Maxims, Anecdotes, &c." translated and minutely analysed.

MACGOWAN'S LESSONS.—Part I. The Declensions, Conjugations, &c. repeatedly revised. Part II. From Rule XXVI. to the end of Rule LVI. containing Exercises in Translation and Re-translation under each Rule.

GIBSON'S FRENCH, ENGLISH, & LATIN VOCABULARY.—A few pages.

LATIN VERSIONS.

The Sacred Scriptures read in the Class every week.

# Pupils who obtained Prizes, with the amount of their markings during the year.

1. John Mitchell, 94	13. John Blackley,553
2. John Railton,161	14. Robert Hunter,766
3. George Whyte,185	15. Robert Penman,786
4. William Langlands,261	16. John L. Lawrie,802
5. Charles M'Lean,309	17. George T. Hendry,816
6. John Walker,331	18. William Stewart,857
7. James Murray,339	19. Alexander Miller,870
8. Alexander M'Laren, 356	20. James Grierson,933
9. John Thomson,378	21. James A. Campbell, 937
10. William Corbet,387	22. John Kidston,939
11. Robert Anderson,417	23. Charles Campbell,952
12. James Munro,483	24. John Wilson,1012

#### PRIZE FOR PARTICULAR MERIT.

#### Vacation Exercise.

Alexander M' Grigor Murray... The best English Translation of Julius Cæsar's account of his first Britannic Expedition.

## CLASSICAL DEPARTMENT.

#### Third Class.

#### DR. LORRAIN.

(Transferred from Mr. Douie.)

## In Latin.

CÆSAR.—Books III. and IV. of the Gallic War.

Ovid.—Metamorphoses, 927 verses.

VIRGIL.—The X. Eclogues. Æneid, 315 verses of Book I. MAIR'S INTRODUCTION.—To Rule LXVI.

BRYCE'S PROSORY.—The Rules revised twice weekly, and applied to the scanning and proving of the metre of Ovid and Virgil.

RUDDIMAN'S RUDIMENTS.—Revised four times.

LATIN VERSIONS.

A portion of the Sacred Scriptures read weekly.

# Pupils who obtained Prizes, with the amount of their Markings during the Year.

1. William Kerr, 51	8. William S. Dixon, 461
2. James Alexander,109	9. Julius Gumprecht,522
3. Andrew J. Gunnion, 224	10. John Campbell,527
4. James C. Stevenson, 278	11. Wm. G. Cuthbertson, 592
5. Ebenezer Watson,280	12. Andrew G. Jeffrey,736
6. John Sloane,300	13. Alexander Hervey,744
	14. John M. Crawford760

## Pupils who excelled in the various Exercises prescribed.

- I. A Description of Cæsar's Bridge over the Rhine:—
  1. Adam Pattison; 2. Stewart M'Donald; 3. William Smith Dixon.
- II. The best Drawings of Cæsar's Bridge:—1. John Evan M'Gregor Stirling; 2. Walter Ewing; 3. Jas. Hendry.
- III. The best Model of said Bridge:—1. William Kerr; 2. Andrew Gordon Jeffrey.
- IV. The best Historical Map of Cæsar's landing in Britain:—1. John E. M. Stirling; 2. James Hendry.
- V. The best Description of Cæsar's Landing in Britain:

  —1. Andrew Jeffrey Gunnion; 2. William Kerr.
  - VI. Descriptive Essay on the first Eclogue of Virgil:—
- 1. William Kerr; 2. William S. Dixon; 3. David M'Queen;
- 4. David Watson; 5. William Naismyth.

#### PRIZES FOR PARTICULAR MERIT.

#### Vacation Exercises.

- I. For the most correct Revisal of Rudiments—William Brown.
- II. For the most correct Revisal of Mair's Introduction

  —James Alexander.
  - III. For the most correct Revisal of Virgil—William Kerr.
- IV. For the best Translation of the Tenth Eclogue of Virgil: Prose, William Kerr; Verse, A. J. Gunnion.

### CLASSICAL DEPARTMENT.

#### Fourth Class.

#### MR. ROWLATT.

## In Latin.

OVID (Elegiac Verse).—The Expulsion of the Roman Kings (Fasti, Book II.); the Third Elegy of Book I. of the Tristia; the Ninth Elegy of Book III. of the Amores; two of the Epistles from Pontus.

SALLUST.—The Conspiracy of Catiline. The Jugurthine War, to the end of the LII. Chapter.

VIRGIL.—Eclogues, I. and IV. Georgics, Book II. from verse 458 to the end. Book IV. from verse 517 to the end. Æneid, Book I. and to verse 423 of Book II.

Buchanan's Psalms.—CXIV. XVII. LI. CIV.

GRAMMATICAL EXERCISES.—From Rule XXX. to the end. Gibson's French, English, & Latin Vocabulary.—From page 54 to page 61.

BRYCE'S PROSODY.—Repeatedly revised, and applied to the scanning and proving of the metres.

Exercises in Translation, Verse and Prose.

## In Greek.

Moon's Gramman (English Edition).—The whole, with revisions of certain parts.

Sandford's Extracts.—Hierocles, the New Testament, Odes of Anacreon, Two Elegies of Tyrtæus, and Ten of the Dialogues of Lucian.

GREEK TESTAMENT.—Chapters I. and II. of St. Luke's Gospel.

# Pupils who obtained Prizes in the Latin Division, with the amount of their markings during the year.

1.	Duncan Turner,139	11.	James Aitken,505
2.	Rd. J. W. M'Arthur, 141		Patrick Robertson,593
3.	Patrick Cumin,156		Thomas Leishman623
	John Henry,243	14.	Andrew Murray,643
	William Stow,302		James Campbell,650
	John M'Lellan,303		Peter Ferguson,652
7.	William Bankier,317		James Broom,758
	Wallace Harvey,354		John M'Intyre,784
	Nathaniel Stevenson, 429	19.	Allan Arthur,852
10.	W. W. Crawford475		•

The Gold Medal founded by James Hutchison, Esq. to be given to the best Latin Scholar of the Fourth Year, to be decided by competition, was obtained by Duncan Turner.

# Pupils who obtained Prizes in the Greek Division, with the amount of their markings during the year.

1. James Aitken,141	6. Patrick Cumin,316
2. John Henry186	7. Wallace Harvey,341
3. R. J. W. M'Arthur,196	8. Duncan Turner,376
4. William Stow,273	9. John M'Lellan,385
5. Thomas Leishman,301	10. William Bankier,418

## Pupils who obtained Prizes for Regular Attendance during the Public Curriculum of Four Years.

George Mollison. George Chalmers. John Henry. John S. Lawson. Peter Ferguson.

#### PRIZES FOR PARTICULAR MERIT.

Nathan Stevenson.—The Gold Medal, given annually by James Ewing, Esq. LL. D., for the best Scheme of the Greek Verb.

John Henry.—The Gold Medal, given by Mr. Rowlatt, to the best Greek Scholar at the close of the Session, decided by competition.

#### Christmas Vacation Exercises.

Patrick Cumin.—The best Latin Elegiac Verses. Subject.—"Tempus Fugax."

Thomas Leishman, Richard J. W. M'Arthur.—The best Written Answers to the Examination Questions on Catiline's Conspiracy (Anthon's Edition).

### Midsummer Vacation Exercise.

Patrick Cumin, Andrew M'Grigor Murray.—The best Latin Elegiac Verses. Subject—"Pestes Ægypti."

Patrick Cumin, John Henry.—The most correct Versions, and the greatest number of Verses, during the year.

## CLASSICAL DEPARTMENT.

#### Fifth Class.

MR. FORSYTH, Dr. Lorrain's Assistant.

## In Latin.

VIRGIL.—Georgics, Book IV. Æneid, Book VI. LIVY.—Book I. HORACE.—Odes: Book I. 28 Odes; Book II. 5 Odes. Exercises in Prose and Verse.

## In Greek.

GRAMMAR.—Revised three times.

SANDFORD'S EXTRACTS.—The whole of the Extracts from Æsop, Hierocles, Anacreon, Lucian, Tyrtæus, Xenophon; and eleven pages of the Extracts from Herodotus.

SANDFORD'S INTRODUCTION.—The whole of Parts First and Second, and the first Section of Part Third.

Exercises in Sandford's Introduction.

# Pupils who obtained Prizes, with the amount of their Markings -during the Year.

#### Latin.

1. George Fulton, 61	5. John Turner,212
2. James S. Muir,171	6. Alex. D. Anderson,270
3. James Gray,172	7. William Ker,322
4. James Sloane,172	8. David Sim,366

#### Greek.

1.	John Turner, 65	3.	George Fulton,1	79
2.	James Sloane,108	4.	James Gray,2	04

The Gold Medal founded by HENRY PAUL, Esq. Convener of the High School Committee, to be given annually to the best Greek Scholar, and to be decided by competition, was obtained by John Turner.

#### PRIZES FOR PARTICULAR MERIT.

#### Vacation Exercises.

- I. For the best Translation, into Latin Prose, of a passage in the Spectator—James Muir.
- II. For the best Copy of Elegiac Verses on Spring—James Gray.
- III. For the best Translation, into English Prose, of Extracts from Xenophon—James Sloane.

# COMMERCIAL AND MATHEMATICAL DEPARTMENT.

MR. CONNELL.

## Arithmetic.

Hours-11 A. M. to 12; and 1 to 2 P. M.

The pupils in this Department were arranged into Classes, and, in rotation, examined by the Master on the rationale of the Rules. After this examination, a competition took place in the Solution of Questions connected with any particular Rule under consideration, the other Classes in the meantime being partially under the superintendence of monitors. The subjects embraced during the past Session, have extended from the simplest elements of the science to the most complex business of the counting-house.

Class-book-Murray's Arithmetic.

## Geography.

JUNIOR CLASS: 10 to 11, A.M. SENIOR CLASS: 2 to 3, P.M.

All the lessons of this Class are prepared by the pupils at home; a portion of a Map, with a corresponding section from Thomson's Geography generally forming the groundwork of each lesson. In addition to this, a variety of information bearing upon the subject, and gathered from Reviews and Scientific Journals, is communicated orally, upon which the pupil is afterwards frequently examined. The following is an outline of the course for Session 1834-5:—

General view of the Solar System—the Earth considered as a Planet—Definition of Geographical terms—Great divisions of the Earth's surface—Nations of Europe—their Governments, Religions, Manners, and Customs—Magnitude, depth, and importance of the European Seas, Gulfs, Bays, and Rivers—Elevations of the great Mountain Chains, with their Geological formation—Active and extinct Volcanoes—Boundaries of all the Provinces throughout Europe, together with those of the English, Scotch, and Irish Counties—Rise, course, and termination of the principal Rivers, with the chief Towns upon their banks—Maritime and inland Towns—their relative importance, and Geographical bearings from each other.

The Civilization, Religions, and Manners of Europe, contrasted with those of Asia—Magnitude and relative positions of the Asiatic nations—Desert and Table Lands—Rise, course, and termination of the great Rivers—all the principal Provinces and Towns in Asia, carefully noting those which are tributary to European States, and especially to Great Britain—Vegetable productions of the Torrid Zone contrasted with those of the Arctic Regions—Wonderful marine productions—Formation of Coral Islands.

Geographical outline of Africa, as at present known;— Egypt—its Antiquities—Present condition—Character of the reigning Pacha—Discoveries of Bruce, Park, Denham, Clapperton, Lander, &c.—European Colonies in Africa—Influence of Mahommedanism on the moral and social condition of the Northern and Central Africans.

Boundaries and Bearings of all the American States—Colonies now and formerly belonging to Great Britain and Spain—Present condition of the various Republics—Mountain Chains—Volcanic Regions—Great Rivers—Chief Inland and Maritime Towns—Discoveries of Parry, Franklin, Ross, and Back—European Traffic with the Aborigines in the North-West.

Weekly Lectures and subsequent Examinations on Physical Geography and Astronomy, have also been carefully maintained in the Senior Class throughout the Session, embracing the following subjects:—Climate—Winds—Clouds—Volcanoes—Earthquakes—Currents—Universal Gravitation—Motions and Appearances of the Bodies composing the Solar System—the Seasons—Tides—Eclipses—Fixed Stars.

In the solution of Geographical and Astronomical Problems by the Globes, the rationale of each Rule was explained to the pupils, thus converting into a delightful mental exercise that which has too long been considered by many as a mere mechanical process.

At the termination of the course, several Maps, executed by the pupils, were produced and examined by the Patrons and others.

Class-books—Thomson's Geography, Buchanan's Atlas.

## Mathematics.

JUNIOR CLASS: Hour, 3 to 4, P. M.

After finishing the First Book of Euclid, the pupils of this Class had advanced so far in Algebra as to be able to apply it successfully to the Propositions of the Second Book. In advancing through the Elements, all those Theorems which form the basis of Land Measuring, Levelling, &c. were brought prominently forward, and illustrated by easy and familiar Practical Examples. After finishing the Sixth Book, the pupils were prepared to enter upon the study of Quadratic Equations, having investigated Simple Equations, with the rules of Arithmetical and Geometrical Progression. The Theorems in Plane Trigonometry, together with the properties of Logarithms, were next demonstrated and applied to the solution of Plane Triangles, Heights, and Distances.

The latter part of the Session was devoted to the Eleventh and Twelfth Books of Euclid, with Quadratic Equations; and to the investigation of the rules for finding the Areas and Solidities of Plane and Solid Figures by the method of Limits.

Throughout the year, exercises in Algebra, with Problems and Theorems derivable from the Elements of Euclid, were regularly prescribed, and written solutions as regularly returned to be examined and publicly criticised by the Master.

Frequent opportunities were also embraced of introducing more simple Problems, to be solved in the class at the termination of short periods, often giving rise to very animated competition.

Class-books—Thomson's Euclid, Christison's Mathematical Tables, Young's Algebra.

SENIOR CLASS: Hour, 9 to 10, A. M .- Fee: 15s. per Quarter.

THOMSON'S TRIGONOMETRY.—One hundred and eight Formulæ, with their application to the solution of Plane and Spherical Triangles, and Astronomical Problems.

CONIC SECTIONS, &c. CAMBRIDGE.—All the Propositions and Corollaries of the Parabola and Ellipse, with sixteen Propositions on the Hyperbola, and the Section on the Conoids.

THOMSON'S DIFFERENTIAL CALCULUS.—From the beginning to the drawing of Tangents, inclusive. Mathematical Principles of Natural Philosophy, on Tuesdays and Fridays, for about three months of the Session.

## Elements of Patural Philosophy,

Illustrated by Experiment.

Hour, 4 to 5, p. m. on Mondays and Thursdays.

The following is a brief outline of the Course which has just terminated:—Properties of Matter—Centre of Gravity—Mechanical Powers—Laws of Motion—Hydrostatics—Hydraulics—Pneumatics—Steam Engine—Electricity—Optics.

## PRIZES\_MATHEMATICS.

SENIOR CLASS.

The Gold Medal founded by JAMES LUMSDEN, Esq. (by competition)—William M'George.

JUNIOR CLASS.

The Gold Medal by Hugh Tennent, Esq. (by competition)—John Parsell.

Merit Prizes for excelling throughout the Session.

SENIOR MATHEMATICS.

James Jeffray, William M'George.

JUNIOR CLASS.

James Stevenson, William Railton, John Parsell, William Balfour.

equal.

## GEOGRAPHY.

SENIOR CLASS.

James Gourlay, Edward Auld, 3 lst Division. Robert Fairley,......2d Division.

JUNIOR CLASS.

John M'Intyre,
John Lancaster,
Charles M'Kinnon,
John Glassford,
Samuel Coleman,
John Barr,
George R. Harvey,
Thomas Cree,

Competition Prize given by HENRY PAUL, Esq.—James Gourlay.

For the best Construction of Maps—James Gourlay, John M'Intyre.

## ARITHMETIC.

FIRST CLASS.

John Parsell.

SECOND CLASS.

James Stevenson, George Whyte.

THIRD CLASS.

Alexander Rankin,.....1st Division. Patrick Sandieman,....2d Division.

FOURTH CLASS.

Robert Kirkwood,
William Harvey,
William Stowe,
John Rankin,

equal

FIFTH CLASS.

Samuel Coleman,
William Watt,
Edward G. Geddes,
James Shand,
Andrew Jeffrey,
James Campbell,

SIXTH CLASS.

William Gilmour, Richard Stirling.

Competition Prize given by HENRY PAUL, Esq.—Walter Reid.

# MODERN LANGUAGES.

## MR. WOLSKI.

## INITIATORY FRENCH CLASS.

- 1. Pronunciation. Elements of the Grammar, viz. regular and irregular Conjugations, &c.
- 2. Read and translated Fivas' French Fables. The pupils were obliged to prepare at home, with the assistance of a Dictionary.
- 3. Exercises upon the preceding translation. Phrases composed of words, which occurred in the translation, were made, and the pupils required to translate them from memory.
- 4. Rules of the First Part of Hallard's Grammar were read, explained, and the Exercises annexed translated into French. The pupils were required to prepare at home.
- 5. Bellenger's Dialogues, learned by heart at home, and repeated. The phrases were for the most part changed by the Teacher, although the same words were used as are in the book.

## JUNIOR FRENCH CLASS.

- 1. Read Vertot's Revolutions du Portugal, as far as page 130. The pupils did not require, during the last quarter, to consult the Dictionary for more than three words on an average in a page.
- 2. Exercises upon the preceding translation were made as in the Initiatory Class, but mostly translated from English into French.
- 3. Rules and Exercises of Hallard's Grammar continued to page 170.

4. Bellenger's Dialogues to page 63.

5. When time allowed, Æsop's Fables were read in English, written in French, and repeated.

# Pupils who obtained Prizes.

1. George Fulton.

3. David Chisholm.

2. John Barclay.

## SENIOR FRENCH CLASS.

- 1. Read and translated French Poetry from Buquet's Cours de Litterature.
  - 2. Rules and Exercises of Hallard's Grammar to page 220.
- 3. Bellenger's Dialogues, with frequent Exercises on the variation of the phrases.
- 4. Æsop's Fables read in English, written in French, and repeated.
- 5. French Composition, consisting of Letters and short Essays.

# Pupils who obtained Prizes.

FIRST DIVISION.

James Scott.

# SECOND DIVISION.

1. James M'Leod.

3. John Reid.

2. William Turner.

4. Peter Ferguson.

The Competition Prize, proposed and awarded by John Strang, Esq. City Chamberlain, for the best Translation, without the use of a Dictionary, of a page of Vertot's "Revolutions de Portugal," was obtained by John Reid.

About five months are required for going through the Initiatory, and as many through the Junior Class. Thus the pupils who had began the French about the New Year, were, at the end of the Session, in the Junior Class, and are now ready for the Senior Class.

## GERMAN CLASS.

- 1. Elements of the Grammar of Rowbotham, viz. regular and irregular verbs, &c.
- 2. Read and translated Robinson der Jüngere. Lessons prepared at home.
- 3. Exercises on Robinson der Jüngere, consisting of phrases, composed of words which had occurred in the book, translated from memory. Writing from dictation.
  - 4. Exercises translated into German.

Pupil who obtained a Prize.

John Hinshelwood.

## ENGLISH DEPARTMENT.

## MR. DORSEY.

THE Classes in this Department are arranged in seven divisions, each limited to fifty-six pupils. The following is an outline of their studies during the past Session:—

I. Class, 12-1, P. M.—In the First or Alphabet Class, there were only twelve pupils. That so few attended may possibly be owing to a notion, that progress is in proportion to confinement, and that therefore one hour's exhorting is too short for children at this early stage of instruction. To meet this prejudice, which, to a certain extent, applies to all the classes, it may be remarked, that the teacher's attention is, during the whole of the hour, devoted to the pupils immediately under tuition, no other class being in the room. Alphabet was taught by the powers of the letters; the BLACK-BOARD was regularly employed for spelling by sight, and explanatory sketches; while illustration by sensible OBJECTS formed a constant source of amusement and instruction. Children who commenced the Alphabet last October, are now able to read with considerable ease, and, in a great measure, to explain the import of what they read.

II. Class, 10-11, a. m.—The Scriptures were used every morning, not as a common class-book, but as a religious guide. A small and simple portion was prescribed, read, explained, and illustrated by parallel passages, facts from history, geography, and general science, and not unfrequently by examples from the occurrences of the School, or the pupils' experience. That the most important passages, when explained, might be fixed in the mind, the pupils were invited, not compelled, to commit them to memory. This invitation was always complied with by the majority of the Class, the indolent being induced

to learn by the example of the industrious. Psalms and Paraphrases were frequently acquired in the same way, as a pleasure rather than as a task. Wood's Extracts was the class-book employed for reading, spelling, incidental grammar, meaning and derivation of words, &c.

III. CLASS, 11-12, A. M. It has been frequently the subject of complaint, that school-boys are, in many instances, so much occupied with words, or the mere signs of things, that they have no time to become acquainted with the nature of the THINGS which these words represent. In some measure, to remedy this evil, the members of the Third Class were engaged in the perusal of the Book of Trades, which, while it furnished them with a stock of useful and agreeable information, afforded such scope for examination upon the peculiarities of language, as would be sought in vain in a less technical work. In explaining the more difficult parts, every interesting mode of illustration was employed, such as models, drawings, experiments, objects of various kinds, chalk-sketches on the black-board; and, when the resource of the class-room failed. the pupils were taken to manufactories to witness the practice of those operations of which they had studied the description. NATURAL HISTORY, from Parley's delightful book, formed, alternately with Elementary Science, a most pleasing subject of instruction. In addition to the constant illustration by specimens, one hour was devoted every week to a systematic "Lesson on Objects."

IV. Class, 1-2, P. M.—History formed the principal study of the Fourth Class. In the early part of the Session, several familiar Lectures were delivered, which the pupils were required to report in the form of Essays. Subsequently these Lectures were restricted to one hour a-week; and the Class proceeded with the study of Ancient History; chiefly that of Rome. As the Session advanced, the time was thus occupied:—two days were devoted to Ancient History; two to Modern, especially that of Scotland; and one either to a revisal, or to a lecture, on some of the subjects contained in Ferguson's Essays on Civil Society. The pupils were not merely taught by oral examination on dates and names, but

were strenuously exercised in analysing human character, and were led to devote that philosophical attention to the subject, which alone can render history really valuable as a gift from past to present times, and truly serviceable as a series of moral lessons taught by the experience of ages.

V. Class, 2-3, P. M.—The pupils of the Fifth Class were chiefly employed in reading select extracts from the principal British Classics, for the purpose of improvement in the higher parts of Elocution, as well as for the cultivation of a literary taste. Grammar and composition, meaning and derivation of words, met with a due share of attention; and towards the close of the Session, there were occasional Recitations.

VI. Class, 9-10, A. M.—A systematic course of Grammar, both as a science and an art, formed the chief employment of this Class. English Synonyms, as auxiliary to composition, were regularly studied, and the pupils were frequently exercised in collecting illustrative quotations from the best authors. Narrative and descriptive pieces, Letters of friendship and business, and Essays on useful and interesting topics, afforded ample scope for talent in composition. Every Monday morning was devoted to examinations, on a portion of English literature—the result of *private studies* during the previous week.

VII. Class, 3-4, P. M.—The students in the highest Class were conducted through an elementary course of Logic—Archbishop Whately's work being employed. Essays and Themes were read aloud in Class, and publicly criticised both by teacher and pupils; this occupation alternating daily with examination, on the text-book. The higher parts of English Grammar, improvement in Pronunciation, and the Elements of Literary Criticism were not neglected; while every effort was made to communicate, incidentally, such general information as was deemed most necessary for advanced pupils about to exchange the studies of the school-room for the duties of their respective professions.

# Pupils who obtained Prizes, with the amount of their Markings during the year.

FIRST CLASS.

,	Alexander Kirkland.	3. Montgomery Geddes.						
	William Gunnion.	o. Midnigolacty Godales.						
	SECOND CLASS.							
_	1st Division.	2d Division.						
ı.	John Hinshelwood,203	1. W. Hamilton,125						
	Robert Mitchell,220 James M'Laren,312	2. J. Anderson,370 3. Robert Jesfray,418						
	Robert Gourley,329	or isobeit startay,						
	George Hinshelwood, 333							
		CLASS.						
	1st Division.   2d Division.							
1.	George Harvey,249	1.						
	John Hinshelwood,347	2.						
	Robert Mitchell,363	3.						
	Thomas Cree,400							
	John Barr,	4						
	Thomas Finlay,436 George M'Donald,496	1						
•	George III Donaid,130	ı						
	Fourth	i Class.						
ı.	Archibald M'Laren,192	3. James Comrie,304						
2.	Walter Ewing,200	4. John Campbell,403						
	Fifth	CLASS.						
	1st Division.	2d Division.						
	John Campbell,284	1. John Barr.						
	Robert Mitchell,399	1						
	William Lochhead, 432 George M'Keand, 449							
	John Crawford,463	•						
	Charles M'Kinnon,470							
	· .	C						
		CLASS.						
l.	John Parsell,159	4. Alexander Halket,391						
2. 3	Archibald M'Laren,310	5. Edward Geddes,470						
v.	michigala Ni Daren,	I						

# Prizes for Particular Merit.

Profession Prizes were offered for the best knowledge of the Class-books employed, to be determined by three examinations:

M'Culloch's Grammar—J. Parsell.
Chambers' Literature—Archibald M'Laren.
Wood's Extracts—John Hinshelwood.
Harley's Natural History—David Strang.
Griffin's Book of Trades—George Harvey.
Carpenter's Synonyms—John Parsell.
History of Scotland—W. Ewing.
History of Greece—A. M'Laren.
History of Rome—W. Ewing.

### VACATION EXERCISES.

Journal—Allan C. Gow.
Journal—James M'Laren.
Natural History Drawings—Andrew Scott.
Essay on Slavery—Allan M'Lellan.
Essay on Fallacies—William Leggat.
Miniature Museum—George Harvey.
Model—James Comrie.
Model—Alexander Comrie.

## MISCELLANEOUS EXERCISES.

Journal throughout the Year—James McLaren, Sen.

Do. do. James Smith.

Syntax—J. Reid, Sen.

Account of Class work— {John Parsell, John Reid, Sen.} equal.

Best Spelling of 1000 Words, by dictation—John Parsell.

### BLOCUTION.

R. Mitchell.
 {W. Lochhead, John Campbell,} equal.

# WRITING DEPARTMENT.

# MR. STEVENSON.

The Silver Medal, given annually, for the best Specimen of Penmanship, was obtained by Robert Fairley;

The Second Prize for the Second best Specimen, by Master James Gourlie;

Decided by a jury of five young gentlemen, not competitors.

Prizes were awarded to the following Pupils, as Duces of their respective Classes.

Class	1st, James Gourlie.	Class	6th, George Fulton.
_	2d, Wm. Bankier.	_	7th, James A. Campbell.
_	$3d$ , ${Jas. Murray, \\ Rt. Fairley, }$ equal.	_	8th, Jas. Van den Houten 9th, Archibald Jamieson.
	4th, Alex. Harvey.	<b>—</b> :	l0th, John Sandieman.
_	5th Robert Drew.		

## DEPARTMENT OF

## DRAWING AND PAINTING.

# MR. H. L. VAN DEN HOUTEN.

The Studies of the Pupils consisted of Drawing and Sketching in Pencil, Chalk, China Ink, Water Colours, Oil Painting, and Lithography or Drawing on Stone.

The subjects were—the Outlines of the several Parts of the Human Figure—Whole Figures—Copies from the Antique—Engravings and Busts, Various Animals, including choice Specimens of Ornithology—Landscapes—Flowers—Fruits, &c.

# The Prizes for the greatest proficiency made during the Session, were adjudged as follows:

I. The Gold Medal, given by James Lumsden, Esq. was awarded to John Murdoch, for the ablest Specimen of Chalk Drawing. Subject—" The Saviour Blessing the Bread and Wine," from an Engraving after Guido.

1st Class,	John Murdoch, Chalk	Drawing.
2d —	.James Gourlie,	do.
3d —1. 2.	James Scott, James Stewart,	do.
4th —	James Murray,	do.
5th —1. 2.	Alexander M'Donald, James A. Campbell.	do.
6th —1.	( Ll	Landscape.

G

The following letter from Dr. Thomson, Professor of Mathematics in the University of Glasgow, who very kindly examined the Competitors for the Medals in the Mathematical Classes, was addressed to the Convener, who was prevented by illness from attending the examination:—

GLASGOW COLLEGE, Sept. 22, 1836.

MY DEAR SIR,—I much regret your absence from the Mathematical Examinations in the High School yesterday, as I am sure you would have derived much satisfaction from witnessing them. The Classes, both Senior and Junior, acquitted themselves remarkably well, and gave evidence of possessing a very substantial knowledge of their respective courses. They have evidently been instructed with great care and attention, and in such a manner as to interest them in the study. The contest for the Medals was very closely and well sustained in both Classes; and so nearly equal was the answering of two or three pupils in each Class, that it was with very considerable difficulty, that the Medal in the Senior Class was adjudged to William Macgeorge, and the one in the Junior Class, to John Parsell, both evidently pupils of great promise.

I am, my dear Sir,

Very faithfully yours,

JAMES THOMSON.

HENRY PAUL, Esq. &c.

HEDDERWICK AND SON, PRINTERS.

# ANNUAL REPORT

AND

# COURSE OF STUDY

IN THE

# HIGH SCHOOL OF EDINBURGH,

DUBING THE

SESSION ENDING JULY 1853;

WITH A

# LIST OF PRIZES

AWARDED AT THE

ANNUAL EXAMINATION.

EDINBURGH:
PRINTED BY NEILL AND COMPANY.

MDCCCLIII.

The ensuing Session of the HIGH SCHOOL will commence on SATURDAY, the 1st of OCTOBER 1853, when the First or Rudimentary Class will be formed by Dr BOYD.

# THE RECTOR'S REPORT

#### FOR THE

## SESSION 1852-53.

"THE tree must be judged of by its fruit," is a maxim which is, perhaps, more applicable to a school than to any other institution; nay, it is almost the only test by which the efficiency of a school can be rightly judged of. I therefore beg to draw the attention of the Patrons and friends of the High School to the distinctions which, during the past year, have been gained by our former Pupils, feeling sure that they will give more than ordinary satisfaction to those interested in the higher education of their fellow citizens and countrymen. of gentlemen who, during the Session of 1852 and 1853, have gained honours and distinctions in the University of Edinburgh, afford the most striking proof that the Pupils of the Metropolitan High School are not surpassed in knowledge and intelligence by those of any similar institution in the United Kingdom; and that, accordingly, the School still has the same, if not higher, claims on public support as at the time when its class-rooms were filled with hundreds of pupils from all ranks of society.

Among the gentlemen on whom the degree of M.A. was recently conferred, the name of Mr Charles U. Aitchison stands first; the same degree was conferred on Mr Robert Thomson, and that of B.A. on Mr James L. Maxwell and Mr William Salmond.

The following Students, recently Pupils of the High School,

are mentioned in the lists of honours awarded in the several Faculties and Classes of the University:—

- 1. Mr Maurice Paterson is honourably mentioned among the competitors for the Gold Medal annually given by the Society of Writers to Her Majesty's Signet to the best Latin Scholar in the University. The gentleman who carried off the Medal itself had the advantage of having been at College during two sessions, while Mr Paterson was only in his first. Mr Paterson also received a Prize in the third or highest Greek, and in the first Mathematical Class.
- 2. Mr James P. Steele, in his first year at College, received the Prize for the best Latin Hexameters in the Senior Humanity Class.
- 3. Mr Wm. J. Cumming, in his first year at College, is honourably mentioned for his translation into English of a part of a speech of Cicero.
- 4. Mr Charles Macdonald received the second Prize for his account of the Professor's Lectures on general Grammar, and is honourably mentioned for his private readings during the Session.
- 5. Mr Alex. Watt distinguished himself by his knowledge of Latin Syntax.
- 6. Mr W. B. Thomson gained the Straton Prize (value Ten Guineas), given to the best Greek Scholar in the highest Greek Class in the University; and the same Prize was awarded to him in the first Mathematical Class. He also obtained the highest Prize for his private readings in Greek.
- 7. Mr Walter Scott Dalgleish received a Prize in the second Mathematical Class.
- 8. Mr James L. Maxwell, and, 9, Mr James Copland, received Prizes in the Class of Logic and Metaphysics; the former is also honourably mentioned in the Moral Philosophy Class.
- 10. Mr CHARLES U. AITCHISON,—11. Mr WM. TWEEDIE,—and, 12. Mr WM. SALMOND, received Prizes in the Class of Rhetoric and Belles Lettres, for their Compositions in English

Prose; Mr Tweedle also distinguished himself in the second division of the Natural Philosophy Class.

- 13. Mr DAVID M. BURR received a Prize in the third division of the Natural Philosophy Class.
- 14. Mr Wm. PAUL received the First Prize for diligence and proficiency in the Junior Hebrew Class.
- 15. Mr ROBERT WILSON, and, 16, Mr ROBERT RHIND, received Prizes in the Anatomy Classes.
- 16. Mr John Dick, and, 17, Mr Richard Arthur, received Prizes for their Essays in the Civil Law Class; and Mr Dick also the second Prize at the Examinations.
- 18. Mr Frank Rutherford is mentioned as greatly distinguished in the Class of Law of Scotland.
- 19. Mr John Clelland,—20. Mr James L. Bryden,—21. Mr Robert Rhind,—22. Mr Thomas Hardie,—and 23. Mr William Ireland, earned distinction in the Botanical Class.

The Miller Bursary of £40 for two years, the highest attainable at the Free Church College, and given to Students who, at a comparative trial, are found to surpass their competitors in Classics, Mathematics, Biblical Knowledge, and General Literature, was gained last year by Mr Charles U. Aitchison, and in the present year by Mr Alexander Watson.

If we look to the success of our Pupils at the period when, after the completion of their studies at College, they enter upon the duties of practical life, we again find them occupying the foremost rank; and this must be the more gratifying, if the career they are following is one in which they have opportunities of practically applying the principles they have imbibed in their earlier days at the High School. It so happens, that during the last year several of our late pupils have been appointed teachers in some of the most important educational establishments in the country, and their efficiency and success in their new vocation have been most complete, as is attested in several instances by the handsome and liberal manner in which the patrons and governors of those institutions have acknowledged and rewarded their services. Some of these young and enthusiastic teachers, who but a few years ago were

High School boys, have already made valuable contributions to scholastic literature, which have been adopted as text-books in several of the principal schools.

These facts, we trust, sufficiently prove that the generous kindness which several gentlemen have from time to time evinced, and continue to evince, towards the High School, has not been ill-placed, for this Institution, like a university, is a centre from which learning and scholarship are diffused over all parts of the country. It is a most pleasing duty to have to announce to the friends of the High School, that the LORD PROVOST and Bailie FYFE have again kindly volunteered to give Medals, the former as a Prize to the most distinguished Pupil of the Second (Mr Carmichael's) Class, and the latter to the boy most eminent for Penmanship. Sir WILLIAM JOHN-STON has kindly offered a Medal to be given to the Dux of the First (Mr Macmillan's) Class; and the two gentlemen who, without making their names known, presented Medals last year to the most distinguished Pupils in the Fourth (Dr Boyd's) and Mathematical Classes, continue in the present year to encourage talent and industry in the same liberal The good results achieved by the Pupils of the High School must be the chief reward of these and other acts of liberality towards this most ancient seminary of Edinburgh; but they have at the same time great claims on the gratitude of all those who are directly or indirectly interested in the prosperity of the High School.

L. SCHMITZ, Rector.

EDINBURGH, July 1853.

# Latin Duces of the High School of Wdinburgh,

SINCE THE YEAR 1774.

(From DR STEVEN'S HISTORY OF THE HIGH SCHOOL OF EDINBURGH.)

JOHN GREGORY, 1774	JOSHUA M. CLOWES, 1784
David Robertson, 1775	WILLIAM FORBES, 1785
DAVID MILLER, 1776 CHARLES HOPE, 1777	JOHN WAUGH, 1786
	THOMAS E. SUTHERLAND, . 1787
JOHN BANANTINE, 1778	CHARLES CUNNINGHAM, . 1788
ROBERT DICK, 1779 ANDREW STORIE, 1780	George Ross, 1789
Andrew Storie, 1780	GEORGE Ross, 1789 PATRICK WISHART, 1790
JAMES BROWN, 1781 ARTHUR FORREST, 1782	HENRY PETER BROUGHAM, 1791
ARTHUR FORREST, 1782	FRANCIS HOBNER, 1792
James Buchan, 1783	FRANCIS HORNER, 1792 ALEXANDER SCOTT, 1793
	•
MURRAY (NOW MAGGRE	GOR) GOLD MEDALISTS.
WILLIAM TAYLOR, 1794	WILLIAM MAXWELL GUNN, 1823
John Henry Wishart, . 1795	WILLIAM GOWAN, 1824
ARCH. JERDON CAVERHILL, 1796	Andrew Alex. Bonar, . 1825
ALEXANDER AIKMAN, 1797	JOHN MILLAR, 1826
THOMAS WALKER, 1798	GEORGE A. TAYLOR, 1827
ROBERT PATERSON ROLLO, . 1799	John Smith, 1828
SAMUEL M'CORMICK, 1800	JOSEPH CAUVIN, 1829
SIE GEORGE CLERK of Peni-	JOHN W. NICHOLSON, 1830
cuik, Bart., 1801	WILLIAM HENRY GOOLD, . 1831
WILLIAM STUART BRATSON, 1802	THOMAS SCOTT BORTHWICK, 1832
ALEXANDER DUNDAS YOUNG	WILLIAM NELSON, 1833
Аввитинотт, 1803	JAMES MILNE, 1834
GEORGE FORBES, 1804 ANDREW RUTHERFURD, 1805	John Renton, 1835
ANDREW RUTHERFURD, . 1805	
HENRY BALFOUR BIGGAR, . 1806	James M. Russell, 1837
Mungo Ponton Brown, . 1807	James Sanders, 1838 John M'Laren, 1839
JOHN STAINTON, 1808	John M'Laren, 1839
WILLIAM BAIN, 1809	WILLIAM STARK, .afterwards
ROBERT KNOX, 1810	STARK-DOUGALL, 1840
ARCH. NISBET CARMICHAEL, 1811	JOHN DOUGALL, 1841
JOHN CAMPBELL,	ROBERT SHAW HUTTON, . 1842
WILLIAM CULLEN, 1813	PETER GRAY WHITE, . 1843
CHARLES NEAVES,	Andrew Mure, 1844
John Edmondston, 1815	Peter Cosens, 1845
ROBERT MENZIES, 1816	ALEXANDER MUIB, 1846
WILLIAM GLOVEB, 1817	CHRISTOPHER R. SCOTT, . 1847
George William Mylne, . 1818	Robert Johnston, 1848
Edmond Logan, 1819	John Fraser, 1849
JOHN BROWN PATTERSON, . 1820	EDWARD LITTLE NEILSON, 1850
PATRICK C. M'DOUGALL, . 1821	ALEXANDER S. PATERSON, 1851
WILLIAM U. ARBUTHNOT, . 1822	MAURICE PATERSON, 1852

# Greek Duces.

# CITY GOLD MEDALISTS.

ALEXANDER Ross,		1814	John Young,	183
JOHN EDMONDSTON, .		1815	John Renton,	183
GEORGE NAPIER, .	,	1816	James Ferrier,	183
GEORGE NAPIER, .		1817	William Shaw,	183
GEORGE WILLIAM MYL	NE,	1818	THOMAS MILLER DICKSON,	1839
JOHN PRINGLE,		1819	John Maclaben,	183
JOHN BROWN PATTERS	ON,	1820	WILLIAM STARK, afterward	•
ARCHIBALD HOGG, .	,	1821	STARK-DOUGALL,	184
WILLIAM MIRTLE, .		1822	ROBERT SCOTT,	184
JOHN MURRAY,		1823	ROBERT SHAW HUTTON, .	184
BASIL HALL BELL, .		1824	JOHN FOWLER,	184
John Thomson,		1825	Andrew Mure,	184
JOHN MILLAR,		1826	PETER COSENS,	184
GEORGE A. TAYLOR, .		1827	ALEXANDER MUIR,	184
DAVID OGILVY,	,	1828	CHRISTOPHER R. SCOTT, .	184
JOSEPH CAUVIN,		1829	Robert Johnston,	184
JOHN W. NICHOLSON, .		1830	JOHN FRASER,	1849
GEORGE S. DAVIDSON, .			EDWARD LITTLE NEILSON,	1850
THOMAS SCOTT BORTHY			ALEXANDER S. PATERSON,	185
WILLIAM NELSON, .		1833	MAURICE PATERSON, .	1859

# COURSE OF STUDY,

1852-53.

# FIRST CLASS.

MR MACMILLAN, Master.

# I. BOOKS READ.

#### LATIN.

- HIGH SCHOOL RUDIMENTS.—The whole of the large, and many portions of the small print, with all the Rules of Syntax, and most of the Examples, committed to memory, repeatedly revised, and daily applied. Several of the Exercises from Latin into English, and from English into Latin, turned in the Class.
- TURNER'S GRAMMATICAL EXERCISES.—PART I. A considerable portion of the large print read and revised; Rules of Syntax in this Book also committed to memory and daily applied.

PHADRUS.—Nine Fables, translated and analysed.

#### ENGLISH.

- SCRIPTURES.—St Matthew's Gospel, carefully read, explained, examined upon, and illustrated by Barnes' Notes, and by Maps. Chapters V., VI., and VII., and the first twelve Psalms of David (in metre) committed to memory.
- DR SCHMITZ'S HISTORY OF ROME.—PART I. Thirteen Chapters carefully read, explained, and illustrated from Plans an

## FIRST CLASS—continued.

- Maps. Chronological Table of the same period constructed by several of the pupils.
- WHITE'S HISTORY OF GREAT BRITAIN AND IRELAND.—From Chapters I. to VIII., and from Chapters XX. to XXIII., carefully read, explained, and illustrated by appropriate Maps, and examined upon.
- SCRYMGEOUR'S CLASS-BOOK OF ENGLISH POETRY.—PART II.

  Stated Readings and Recitations from Prior, Swift, Addison,
  Watts, Parnell, Young, Gay, Pope, and Shakspeare, &c.
- ENGLISH GRAMMAR.—Constant Exercises in Orthography, Parsing, and Syntax.
- MODERN GEOGRAPHY.—DR CORNWELL'S—Mathematical Geography; Physical Geography; the World, Europe, and England; Physical Facts; Political Facts. Drawing of Maps.
- ANCIENT GEOGRAPHY.—Outlines of the Maps of Palestine, Italy, Greece, and Asia Minor.
- NATURAL HISTORY.—Oral Instruction from Wood's Natural History.
- WRITTEN EXERCISES.—Written Translations from Phædrus, and the Grammatical Exercises, have been exacted from the whole Class during the greatest part of last Quarter, while, throughout the Session, occasional Written Exercises in English, on Natural History, and other subjects, were given in by most of the Boys in the Class.

## FIRST CLASS—continued.

# II. PRIZE LIST. FOR SCHOLARSHIP.

#### LATIN CLASS.

#### JAMES HASWELL-SIR WILLIAM JOHNSTON'S MEDAL.

JOHN DENNISTON CUNNINGHAM.
GEORGE LAW.
ALEXANDER LOW BRUCE.
JOHN KENNEDY MACDONALD.
JOHN CORBETT.
THOMAS M'KENZIE.

GEORGE WHYTE.
ANDREW CUNNINGHAM THOMSON.

Lewis Brodie.
John Burn.
George Smith.
John Walter Nichol.
James Landale.
James Ritchie.
James Archibald Aikman.
Charles Aug. Murray M'Intyre.

### ENGLISH CLASS.

For excelling in English Reading, Parsing, Grammar, and Composition.

James Haswell.

John Kennedy Macdonald.

George Law.

John Denniston Cunningham.

For excelling in Recitation.

JOHN BURN.

## FOR PARTICULAR MERIT.

For excelling in Scriptural Knowledge.

JOHN DENNISTON CUNNINGHAM.

For excelling in Roman History and Ancient Geography.

JAMES HASWELL.

For the most accurately executed Chronological Table and Abstract of Roman History.

JAMES RITCHIE,
DAVID TAYLOR MACLEAN,
JAMES HASWELL,

\*\*Boundary Control of Co

For excelling in Modern Geography and British History.

ALEXANDER LOW BRUCE.

For excelling in Mop-Drawing.
DAVID TAYLOR MACLEAN,
JAMES CURRIE KERR,
GEORGE THOMSON.

Equal.

For Exemplary Conduct, by the votes of his Class-Fellows.

JAMES SANDERSON.

# SECOND CLASS.

# MR CARMICHAEL, Master.

# I. BOOKS READ.

#### LATIN.

- HIGH SCHOOL RUDIMENTS.—The whole of the large print, excepting the Rules of Syntax, thoroughly and repeatedly revised—The Numeral Adjectives (pp. 30-32) and the Anomalous Verbs (pp. 126-137) committed to memory, and frequently revised—Latin Rules of Gender committed to memory, scanned, analysed, and applied.
- TURNER'S GRAMMATICAL EXERCISES (FERGUSON'S Edition).

  —Ruddiman's Rules of Syntax revised and applied—The Sentences in large print completely and carefully read—Elementary Latin Exercises (CHAMBERS'S) (pp. 1-18) carefully read, and the Vocabularies prefixed to each set of exercises committed to memory.
- PHEDRUS' FABLES, BOOKS I., II., and III.—Translated and analysed, both orally and in writing, by all the Boys in the Class.
- CORNELIUS NEPOS.—Lives of Hamilton, Hannibal, Cato, and Atticus, translated and analysed.

### ENGLISH.

- SCRIPTURES.—Daily Readings and Examinations in St Matthew's Gospel continued from last session, and combined with systematic instruction in the History and Principles both of the Jewish and Christian Economies.
- NEW TESTAMENT BIOGRAPHY .-- Pp. 20-48 inclusive.

## SECOND CLASS—continued.

- HISTORY OF ROME.—General Outline of Roman History, from the "Foundation of Rome" to the "Death of Domitian," with Illustrative Geography and Chronology, thoroughly revised—DR SCHMITZ'S History of Rome, pp. 325–488, from the "Wars against Philip" to the "Civil War between Cæsar and Pompey," carefully read, examined upon from day to day, and accompanied with detailed information respecting the political constitution of Ancient Rome under the Monarchy, the Republic, and the Empire.
- HISTORY OF GREAT BRITAIN.—Revisal of the outline of British History studied during last session.
- MODERN GEOGRAPHY.—Maps of England, Scotland, and Ireland, completely revised—Physical, historical, and political geography of Portugal, Spain, France, Belgium, Holland, Switzerland, Italy, and the different States of the American Continent.
- ANCIENT GEOGRAPHY.—Comparative geography of Canaan and Palestine—General outline of Asia Minor, Greece, Italy, Gaul, and Spain.
- ENGLISH GRAMMAR.—Daily exercises in Etymology, Spelling, and Syntax.
- SCRYMGEOUR'S CLASS-BOOK OF ENGLISH POETRY.—PART II.—Recitations from Shakspeare, Cowper, Scott, Campbell, Byron, Daniel, &c.
- WRITTEN EXERUISES.—Written translations of each day's lesson in Phædrus—Short Biographies of St Peter and St Paul—Abstracts of the Lives of Hannibal, Cato, and Atticus, together with one trial exercise in extemporaneous Composition, exacted from all the Pupils.

## SECOND CLASS—continued.

# II. PRIZE LIST.

# FOR SCHOLARSHIP.

#### LATIN CLASS.

WILLIAM MILLAR NICOLSON-LORD PROVOST'S MEDAL

MATTHEW KINNAIRD.
WILLIAM COLDSTREAM.
ANDREW WALKER.
ALEXANDER MACGREGOR.
ROBERT GORDON JUNNER.
JAMES JEFFREY.
WILLIAM FARMER.
FRANCIS MUIR.
GEORGE ANDERSON MONRO.

WILLIAM GAVIN HENDERSON.

FREDERICK ROBERTSON SEWELL.
PATRICK ROBERTSON MACDONALD.
ALEXANDER BALLANTINE.
GEORGE CROOM.
DONALD CLUMES GORDON.
WILLIAM DOUGLAS.
WILLIAM LAIDLAW PURVES.
ARTHUR FINLAY.
DAVID PENTLAND.

### ENGLISH CLASS.

WILLIAM COLDSTREAM, ALEXANDER THOMSON, Equal. JOHN THOMSON,

WILLIAM FARMER,
JAMES JEFFREY,
ROBERT CHARLES CUMMING.

# FOR PARTICULAR MERITS.

Knowledge of Scripture.
ROBERT GORDON JUNNER.

General Excellence in Conduct, Examination, and Exercises.

WILLIAM COLDSTREAM,
MATTHEW KINNAIRD,

Equal.

Roman and British History.

WILLIAM MILLAR NICOLSON,
WILLIAM MENZIES,

Equal.

Modern Geography and History.
FREDERICK ROBERTSON SEWELL.

Natural Science.

WILLIAM COLDSTREAM.
JAMES HARRY STRICKLAND GREGORY.

Recitation.
WILLIAM MENZIES.

# THIRD CLASS.

MR BRYCE, Master.

# I. BOOKS READ.

### LATIN.

- CÆSAR'S GALLIC WAR.—BOOK I., and greater part of BOOK IV.
- OVID'S METAMORPHOSES.—BOOK I. The Four Ages.—The Four Seasons.—The Giants.—The Deluge.—Deucalion and Pyrrha.—BOOK II. Phaëthon.—The Sisters of Phaëthon.—BOOK VI. Proserpine.—BOOK XIII. Contest for Armour of Achilles.
- TURNER'S GRAMMATICAL EXERCISES.—All the examples, both those in large and those in small print, translated and analysed. The same revised.
- HIGH SCHOOL RUDIMENTS.—Careful revisal of the portions previously learned, including inflexion of Nouns and Verbs, regular and irregular, Rules of Syntax, and selected parts of small print. The general rules of Gender in (English) committed to memory, with those exceptions which the necessities of the Class seemed to demand.
- PROSODY.—The Principles and Terms explained—The Rules of Quantity (in English) committed to memory, and constantly applied in pronunciation.
- ANTIQUITIES (ADAM'S, by DR BOYD).—Military and Naval Affairs, pp. 299-349—Private Life, Dress, Entertainments, pp. 350-399—Method of Writing—Libraries—Houses—Carriages—with frequent reference to the text-book on other subjects as occasion required.

## THIRD CLASS-continued.

## GEOGRAPHY, HISTORY, AND CHRONOLOGY.

EXERCISES.—Written translations occasionally exacted—English into Latin, Latin into English—Voluntary competition in free and rapid oral translation.

#### GREEK.

- CARMICHAEL'S RUDIMENTS.—Paradigms of the inflexion of Nouns and Verbs.
- JACOB'S GREEK READER.—30 pages translated and analysed— Principles and Rules of Accentuation and of Quantity explained and exemplified in pronunciation.
- HISTORY OF GREECE (DR SCHMITZ'S).—The whole of PART I., with Geography, Antiquities, &c., as was found necessary.
- EXERCISES.—Examples of the Declinable Parts of Speech written out at full length.

#### ENGLISH.

- RELIGIOUS KNOWLEDGE.—Porteus's Evidences—The Twelve Propositions committed to memory—their Explanation frequently examined upon.
  - The Gospel of Luke read, explained, and examined upon—certain portions committed to memory.
- ENGLISH GRAMMAR.—Extension of Course of last year—Peculiarities of the Inflexion and Derivation of English Words as compared with Latin and Greek—Parsing and Analysis of Sentences—Difficulties of Syntax explained and illustrated—Selected Passages from English Authors criticised and examined upon—The Principles and Peculiarities of English Versification contrasted with those of Latin Prosody.
- STUDIES IN POETRY (SCRYMGEOUR).—Readings and Recitations from Shakspeare, Ben Jonson, Milton, &c.

## THIRD CLASS-continued.

- COMPOSITION.—Its Principles and Elementary Rules, with Exercise in the Writing of Essays, Biographical, Historical, and Descriptive.
- BRITISH HISTORY.—From the Norman Conquest to the conclusion of the reign of James II.
- GEOGRAPHY (DR CORNWELL'S).—Principles of Physical Geography and Climatology—General View of Europe, Asia, and America, with minute examination of England, Scotland, Ireland, France, Holland, and Belgium; Germany, Prussia, Austria, Switzerland, Italy, Greece, Spain, Portugal, Turkey, Denmark, Sweden, Norway, and Russia, in their political and physical aspects.
- Science.—Laws of Matter and Motion (Chambers's)—Essential Properties of Matter—Theory of Heat—its Repulsive and Modifying Quality—General Distribution of—Temperature—the Thermometer—Frost—Crystallization, &c.—Accidental Properties of Matter—Motion and Forces.

## THIRD CLASS—continued.

# II. PRIZE LIST.

## FOR LATIN AND GENERAL SCHOLARSHIP.

JOHN MOFFAT, Dux-RITCHIE AND MACDONALD MEDALS.

JOSHUA WOOD.
DAVID BALLENY.
JOEN ALEX. BANKS.
HAMILTON D. THOMSON.
ABCHIBALD N. MACKRAY.
GEORGE MOPPAT.
CHARLES HOWDEN.
JAMES ROBERTSON, Tertims.

James Whitson.
James R. Sibbald.
David James.
James M. Singlair.
Alex. P. Purves.
James Alexander.
Louis White Moxey.
Alex. M'Intosh Wilson.

## GREEK.

JOSHUA WOOD.
ABCHIBALD N. MACKRAY.

James Robertson, Tortius.
John Moppat.

## FOR PARTICULAR MERITS.

Religious Knowledge.

ARCHD. N. MACKRAY.

Geography.

JOHN MOFFAT.

Grecian History, Roman Antiquities, and Ancient Geography.

JOSHUA WOOD.

English Grammar and Composition.
THOMAS SMITH THOMS.

Science.

JAMES SIMPSON, ISIDORE B. LYON.

Recitation.

DONALD S. WATSON.

JAMES SIMPSON.

# FOURTH CLASS.

DR BOYD, Master.

## I. BOOKS READ.

#### LATIN.

- GRAMMAR revised, with Ruddiman's Rules of Gender and Prosody.
- MAIR'S INTRODUCTION, Rules 1 to 36 inclusive.
- VIRGIL.—Eclogues, 1, 4.—Georgics, BOOK II. 136-175; 458-542.—Æneid, BOOKS I. II.
- SALLUST.—Catiline's Conspiracy, with omission of Chapters 6-13 inclusive.
- ADAM'S ROMAN ANTIQUITIES.—Foundation of Rome—Division of Inhabitants—Senate and Patricians—Equites—Plebeians (Patrons and Clients—Gentes and Familiæ, &c.)—Slaves, pp. 1 to 39 inclusive—Rights of Roman Citizens, pp. 40-70—Comitia or Assemblies of the People, pp. 71-96—Magistrates, pp. 94 to 117—Religion of the Romans, pp. 251-265.

#### GREEK.

- CARMICHAEL'S GRAMMAR.—Prepositions, with their application and construction—Syntax—and Prosody; with revisal of previous parts.
- COLLECTANEA MINORA—Fifteen Fables of Æsop, 14 Odes of Anacreon, 5 Dialogues of Lucian.

#### RELIGIOUS INSTRUCTION.

PORTEUS'S EVIDENCES OF CHRISTIANITY.—Propositions Seven to Twelve inclusive, with revisal of first Six.

BIBLE.

## FOURTH CLASS—continued.

### ENGLISH GRAMMAR AND COMPOSITION.

CORRECTION OF FALSE SYNTAX.

EXPLANATION AND ILLUSTRATION OF FIGURES OF SPEECH.

EXERCISES IN COMPOSITION.—Narratives, Simple Essays, Themes, from Walker, Parker, Armstrong, and Brower.

### HISTORY.

GOLDSMITH'S GREECE.—From the death of Socrates to the subjugation of Greece by the Romans.

#### PHYSICAL SCIENCE.

LAWS OF MOTION, with revisal of Properties of Matter.

#### EXERCISES.

- TRANSLATIONS from ENGLISH into LATIN and from LATIN into ENGLISH, including the whole of the examples in CARSON'S Rules for the construction of the relative Qui, Quæ, Quod.
- VERSIFICATION.—CAREY'S Lat. Vers. simplified, first ten stages revised; with translations, principally executed in the Classroom, into Hexameter, Pentameter, Alcaic, Sapphic, and Adonic verse.
- CARSON'S GREEK EXERCISES.—The shorter sentences of the first 18 Rules.—Weekly Recitation of Passages from Virgil (of which 310 verses have been committed to memory), and Odes of Anacreon.—Voluntary Exercises—Translations in Verse from Virgil and Anacreon—Short English Essays—Grammatical Analyses of Greek Odes.

## FOURTH CLASS—continued.

# II. PRIZE LIST.

## FOR SCHOLARSHIP.

## LATIN CLASS.

WILLIAM DARGAVEL, Dux and Medalist.

ALEXANDER ANDERSON MILN. DAVID SOMERVILLE. ROBERT MITCHELL.

RICHARD HALAHAN. JAMES BRUNTON.

JAMES BRUCE. ANDREW LANDALE. ROBERT SMART. JAMES MEDDLETON. GEORGE BIRNIE HART. WILLIAM DONALDSON THOMSON.

#### GREEK CLASS.

WILLIAM DARGAVEL, Dux.

ALEXANDER ANDERSON MILN. DAVID SOMERVILLE.

RICHARD HALAHAN.

ROBERT HAMILTON.

ROBERT MITCHELL. ROBERT HAMILTON.

## FOR PARTICULAR MERITS.

For Excelling in Examination on Evidences of Christianity. JAMES BRUNTON. HENRY ALEXANDER FINLAY. Equal.

> In Grecian History. WILLIAM DARGAVEL.

In Translating into Latin Prose. WILLIAM DARGAVEL. JAMES BRUNTON.

> In Translating into Latin Verse. JOHN PURVES.

In Grammatical Analysis of Greek Odes. WILLIAM DARGAVEL,

BINIAY

| Equal. JOHN HOPE FINLAY.

In English Composition—Prose.

WM. RODDAM ADAM-Subject, Life and Character of Alexander the Great. DAVID SOMERVILLE-Subject, Figures of Speech. WM. RODDAM ADAM-Subject, Pastoral Poetry.

GEORGE BIRNIE HART, \ Equal-Subject, Lessons from the History of the WM. RODDAM ADAM, Jews.

In English Composition—Verse.

JAMES GEIKIE-Subject, Translations from Virgil and Anacreon.

In Map Drawing. COLIN M'CUAIG-Subject, Atlas of Eight Maps.

# RECTOR'S CLASS. DR SCHMITZ.

# I. SUBJECTS OF STUDY.

## LATIN.

HORACE.—Odes, BOOK I., 1, 2, 3, 4, 6, 7, 8, 9, 10, 11, 12, 14, 16, 17, 18, 20, 21, 22, 24, 26, 27, 28, 29, 30, 31, 32, 31, 35, 37, 38; Epistles, BOOK I., 11, 12, 13, 16, 17, 19, 20; and Satires, BOOK I., 1.

CICERO.—The first and fourteenth Philippic Orations, and the first against Catiline.

LIVY.—The whole of BOOK VI., and some Chapters of BOOK V.

LATIN GRAMMAR.—The Syntax and Etymology according to DR SCHMITZ'S Latin Grammar, with illustrative examples.

#### GRREK.

## JUNIOR CLASS.

ARRIAN.—Anabasis Alexandri Magni, from BOOK III., Chap. 20, to BOOK V., Chap. 20.

HOMER.—Odyssey, BOOKS XII. and XIII.

GREEK GRAMMAR.—The Syntax according to DR SCHMITZ'S Greek Grammar, with DR CARSON'S Greek Exercises.

GREEK EXERCISES, both written and extempore, from DR CARSON'S Manual.

#### SENIOR CLASS.

THUCYDIDES .- The whole of Book III.

SOPHOCLES .- The whole of the Trachiniæ.

ARISTOPHANES.—The first 800 lines of The CLOUDS.

HOMER.—Iliad, BOOKS IX. and X.

GREEK EXERCISES.—Portions of Greek Mythology, History, and Geography, translated from dictation into Greek.

## RECTOR'S CLASS—continued.

### THE TWO GREEK CLASSES UNITED.

GRBEK TESTAMENT.—The Gospel of St Mark, from Chapter VII. to the End.

## HISTORY AND GEOGRAPHY.

Detailed account of the History of Greece and its Political Constitution, from the earliest times down to the taking of Corinth; and a brief account of the Political Constitution of Rome.

Physical Geography, according to RHIND'S Text-book.

#### ENGLISH.

The History, Grammar, and Etymology of the English Language, mainly based upon DR LATHAM'S Grammatical Works; the forms and structure of the English language being constantly compared with those of the ancient and modern languages.

#### EXERCISES.

- ORIGINAL COMPOSITIONS IN ENGLISH, LATIN, AND GREEK, BOTH IN PROSE AND IN VERSE.
- WEEKLY WRITTEN TRANSLATIONS from ENGLISH into LATIN and GREEK, extemporaneous Translations from English into Latin and Greek, and from Latin into Greek.

### RECTOR'S CLASS—continued.

# II. PRIZE LIST. FOR SCHOLARSHIP.

### JOHN TAIT GOWANLOCK-M'GREGOR MEDAL.

James Monro.
George Banks.
James Gardiner.
George Lindley Carstairs.
Thomas Peter Johnston.
John Mubray Alexander.
John Nellson.

ALEXANDER CRUM BROWN.
THOMAS GRAINGER STEWART.
JOHN SAMUEL LIVINGSTON.
ANDREW MELVILLE,
JOHN STEWART MACKINTOSH.
JOHN DUNCAN.

### SENIOR GREEK CLASS.

JOHN TAIT GOWANLOCK-CITY MEDAL.

James Monro. George Banks. Grorge Lindley Carstairs. James Gardiner.
Thomas Peter Johnston.

### JUNIOR GREEK CLASS.

John Neilson.

Andrew Melville.

John Stewart Mackintosh.

John Duncan.
John Charles.
Robert Bromfield Steuart.

#### ENGLISH CLASS.

For the best English Proce Compositions throughout the Session.

JOHN TAIT GOWANLOCK.

For the best Composition in English Verse.
THOMAS PETER JOHNSTON.

### PARTICULAR MERITS.

For the best Composition in Latin Verse.
THOMAS PETER JOHNSTON.

For the best Latin and Greek Prose Compositions.

JAMES MONRO.

For the best Compositions in Greek Pross and Poetry.

JOHN TAIT GOWANLOCK.

For Exemplary Conduct.

JOHN M'LEOD CAMERON.

# WRITING AND BOOK-KEEPING.

### MR COOPER, Master.

#### FIRST CLASS.

THOMAS KING SMITH.

John Burn.

JOHN KENNEDY MACDONALD. GEORGE THOMSON.

WILLIAM HOMB.

James Sanderson. James Haswell.

GEORGE SMITH.

SECOND CLASS.

WILLIAM COLDSTREAM.
DAVID PENTLAND.

WILLIAM THOMSON.
MATTHEW R. LATTA.

WILLIAM FARMER.

John D. Thorburn. Robert Thomson.

PATRICK ROBERTSON MACDONALD.

WILLIAM JENKINSON.

THIRD CLASS.

SINCLAIR ROBERTSON.

James Alexander Robertson.
James Johnston.

JAMES MALCOLM SINCLAIR.

Hamilton Thomson.

DAVID HUNTER.

THOMAS SMITH THOMS.

CHARLES HOWDEN.

FOURTH CLASS.

JAMES ROMANES.

WILLIAM THOMSON.

JAMES MIDDLETON.

FIFTH CLASS.

JOHN CHARLES .- THE COLLEGE BAILIE MEDAL.

GEORGE LINDLEY CARSTAIRS.

JAMES WILSON MORRISON.

ORNAMENTAL WRITING.

John Charles.

BOOK-KEEPING.

JAMES GARDINER.

LOUIS WHITE MOXEY.

PENMAKING.

GEORGE DICKSON.

The boys in the Four Senior Classes are taught to make Pens once a month.

# ARITHMETIC AND MATHEMATICS.

MR MOFFAT, Master.

### MATHEMATICS.

SENIOR CLASS.

ROBERT BROMFIELD STEUART, MEDALIST.
SIMON ROBERTSON. JOHN NEILSON.

EUCLID.—BOOKS IV., V., & VI.—Plane Trigonometry—Mensuration of Surfaces—Heights and Distances.

ALGEBRA.—Elementary Rules—Involution and Evolution— Fractions—Surds—Simple and Quadratic Equations.

#### JUNIOR CLASS.

GEORGE L. CARSTAIRS. WILLIAM LORIMER. ANDREW MELVILLE.

ALEXANDER D. CAMPBELL.

JAMES MORRISON.

EUCLID.—BOOKS I., II., III., & IV.

ALGEBRA. — Addition — Subtraction — Multiplication — Division — Involution—Evolution—and Simple Equations.

#### ARITHMETIC.

SENIOR CLASS.

First Division.

ALEXANDER D. CAMPBELL. JOHN S. DAVIDSON.
JAMES H. FINLAY.

Second Division.

ANDREW LANDALE.

ROBERT C. TRAILL.

GEORGE B. HART.

Third Division.

COLIN M'CUAIG.
DUNBAR M'CABE.

JAMES WALKER. JOHN RHIND.

Fourth Division.

CHARLES HOWDEN.

JOSHUA WOOD.

LOUIS WHITE MOXEY.

### ARITHMETICAL CLASS—continued.

Fifth Division.

ALEXANDER M. WILSON. JAMES M. SINCLAIR. JAMES ROBERTSON. JAMES WHITSON.

Sixth Division.

GEORGE WIGHT.

Simple and Compound Proportion—Practice—Commission— Insurance—Simple and Compound Interest—Vulgar and Decimal Fractions—Involution—Extraction of the Square and Cube Roots—Annuities—Duodecimals,

JUNIOR CLASS.

First Division.

DAVID PENTLAND.

FRANCIS MUIR.

THOMAS CARSTAIRS.

Second Division.

PATRICK HART.

ALEXANDER BALLANTINE.

Third Division.

WILLIAM FARMER.

DAVID HENDERSON.

Fourth Division.

GEORGE M. THOMSON.

ROBERT THOMSON.

JOSEPH BRYDEN.

Fifth Division.

JAMES SANDERSON. JOHN M'DONALD. JAMES HASWELL. GEORGE FULLARTON.

GEORGE LAW.

Sixth Division.

JOHN BURN.

JOHN BURKE.

Seventh Division.

JOHN W. WILLIAMSON.

Eighth Division.

JOHN NICHOL.

Reduction—Practice—Proportion—Simple Interest—Vulgar and Decimal Fractions by 1st, 2d, and 3d Divisions—Reduction—Practice—Proportion by 4th and 5th Divisions—Simple and Compound Rules by 6th Division—Simple Rules by 7th and 8th Divisions.

# FRENCH CLASS. M. DE FIVAS, Master.

### COURSE OF INSTRUCTION.

BEGINNERS' CLASS.—Exercises on Pronunciation—Reading—Conjugation of Verbs—Translation of Fables, Anecdotes, and short Historical Extracts—Writing from English into French the Exercises of Part 1st in De Fivas' Grammar—Committing to memory easy French Sentences and a Vocabulary of the Words most in Use—Recitation of some of La Fontaine's Fables.

ADVANCED CLASS.—Reading and Translation of Extracts from the best French Writers, ancient and modern, prose and verse—Written Exercises on the French Syntax—Dialogues on useful topics committed to memory, and practised upon—Letter Writing—Recitation of pieces of Poetry.

### PRIZE LIST.

#### SENIOR DIVISION.

GEORGE L. CARSTAIRS, Dux.

JOHN M. CAMERON.

DAVID CRAIK.

For general proficiency displayed on the Examination day.

#### JUNIOR DIVISION.

JOHN PURVES, Dux.

HENRY A. FINLAY.

GEORGE B. HART.

For general proficiency displayed on the Examination day.

### GERMAN CLASS.

DR AUE, Master.

#### SUBJECTS OF INSTRUCTION.

- 1. Aue's Grammar of the German Language.—The Verbs, Substantives, Adjectives, Pronouns, Numerals, Adverbs, and Prepositions, and Rules from the Syntax occasionally.
  - 2. Grammatical Exercises written and committed to memory.
- 3. Aue's Second German Reading Book.—Extracts in Prose from the works of Schiller, Jacobs, Tieck, Brüder Grimm, Hauff, and Sternberg; and Pieces of Poetry from Schiller, Platen, Kopisch, Simrock, and Freiligrath. A few of the latter were committed to memory.
- 4. Translation into German of Passages from Washington Irving's Sketch-Book, and from the Tales from Shakspeare by Charles Lamb.
  - 5. Dialogues from Bartels' Modern Linguist.

PRIZE LIST.

JAMES MONRO.

JUNIOR DIVISION.

JOHN NEILSON.

GEORGE L. CARSTAIRS.

# FENCING AND GYMNASTIC CLASS.

### MESSRS ROLAND.

### PRIZE LIST.

### FENCING.

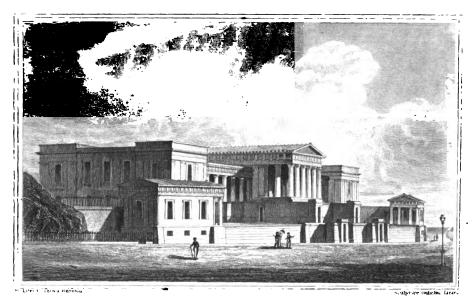
1st Prize,...W. THOMSON.
2d do. C. HOWDEN.

3d Prize,...A. LANDALE.
4th do. S. GARDINER.

#### BROADSWORD PRIZE.

JAMES GARDINER.

#### GYMNASTICS.



SCHOLA REGIA EDIMBURGENSIS

# rich school of Edinburgh.

THE date of the original Foundation of this School is unknown. pears, however, from the City Records, to have existed as a Royal Institution as early at least as 1519. In 1598, by the enlightened zeal of the Clergy and Town-Council, it was established on a more comprehensive plan, and, from the patronage vouchsafed to it by James VI., it received the name, which it still bears, Schola Regia Edimburgensis. It has long been at the head of the Classical Seminaries of Scotland; furnishing as it does the most ample means of instruction in the various branches of a liberal education. The Course of Study has, from time to time, been extended and improved, so as to meet the intellectual demands of the country. The Curriculum, occupying a period of six years, embraces the Latin, Greek, French, and German Languages; English with its collateral branches, including Reading, Orthography, Recitation, Grammar and Composition; the elements of Natural Science; History and Geography, both ancient and modern; Mathematics, Arithmetic; Writing and Book-Keeping; Drawing; and Fencing and Gymnastics.

The Establishment consists of a Rector and four Classical Masters, together with teachers of French, German, Arithmetic and Mathematics, Drawing, and of Writing and Book-Keeping, with Assistants.

Each Pupil beginning his studies in the First or Elementary Class, continues with the same Master for four years, and in the fifth year he is transferred to the Rector, who carries on the course till the youth is fitted for the University, or for business. The English Department is under the charge of the Rector and the Classical Masters, as it is believed, that, by combining under the same master, a complete course of instruction in English, as well as in the Classical tongues, the philosophy of language can be most effectually taught, and the power of composition best developed.

Pupils are admitted at any stage of their studies, and, on examination by the Rector, placed in the class which appears most suitable to their degree of advancement. While a Boy is carrying on his Classical and English studies, he enjoys equal facilities for acquiring the other departments of knowledge essential to success and usefulness in life.

To the Moral and Religious Training of the pupils the utmost attention is paid, the Scriptures being daily read in the Junior Classes, and the Greek Testament forming part of the course in the Fourth and in the Rector's Classes. The Evidences of the Christian Religion are systematically taught, and the

School is daily opened with prayer.

An Annual Examination takes place in the last week of July, in the presence of the Magistrates and Town-Council, who are the Patrons of the School, of the Professors of the University, the Clergy in the City, and other learned bodies, as well as of the Public generally. Prizes consisting of Gold and Silver Medals, and Books, are then awarded for Scholarship and particular Merits. The holidays extend from the Examination to the 1st of October, when the School reassembles, and when the First or Elementary Class is formed.

An extensive Library, containing useful works of all kinds, especially in History, Biography, Voyages, Travels, the Belles Lettres, and Natural History, is attached to the School. While all the boys attending the School have the use of the Library, one department is assigned to the Junior, and another to

the Senior Pupils.

The Play-Ground attached to the School is spacious, extending to nearly two acres; and the School itself is a splendid edifice, in an airy and healthy situation, having the most ample accommodation for conducting the various branches of study according to the most approved methods of instruction.

Boys are admitted from the age of eight years and upwards.

The amount of Fees to be paid by the pupils depends on the Classes attended by them.

A more detailed account of the Branches, Books, and Fees is subjoined. Most of the Masters receive a limited number of Boarders.

#### Rector.

LEONHARD SCHMITZ, Phil. D., LL.D., F.R.S.E.

### Masters.

JAMES BOYD, M.A., LL.D., F.S.A. SCOT. JOHN CARMICHAEL, M.A., F.S.A. SCOT. JOHN MACMILLAN, M.A., F.S.A. SCOT. ARCHD. H. BRYCE, B.A., Trin. Col., Dub.

Mriting and Book-Reeping.
MR WILLIAM COOPER.

Arithmetic and Mathematics. MR WILLIAM MOFFAT, M.A.

french.
M. VICTOR DE FIVAS.

German. CARL EDUARD AUE, Ph. D.

Brawing.

fencing and Comnastics.
Messes ROLAND.

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### HIGH SCHOOL OF EDINBURGH.

### SUBJECTS OF STUDY, WITH THE CLASS-BOOKS. LATIN.—High School Rudiments.—First Book for Latin Reading.—Turner's Grammatical Exercises, edit. by Carson or Ferguson.—Elementary Exercises (Chambers's). 2. ENGLISH AND COLLATERAL BRANCHES.—Geography and History.—Allen and Cornwell's English Grammar.—Scrymgeour's Studies in Poetry, Part II. —Dr Schmitz's Roman History, Part I., with Illustrative Geography.—Text-book of Geography.—White's History of Great Britain and Ireland. 3. RELIGIOUS INSTRUCTION.—Bible. FIRST CLASS. Dr BOYD. 4. SCIENCE .- Natural History. ARITHMETIC.—Simple Addition, Subtraction, Multiplication, and Division, with the Money Tables.—Trotter's Arithmetic. WRITING. DRAWING. 1. LATIN .- High School Rudiments .- Phædrus .- Cornelius Nepos .- Turner's Grammatical Exercises—Elementary Exercises (Chambers's). English and Collateral Branches.—Allen and Cornwell's English Grammar.—Scrymgeour's Studies in Poetry, Part II.—Dr Schmitg's Roman History, Part II., with Illustrative Geography.—White's History of Great Britain and Ireland. SECOND CLASS. 8. RELIGIOUS INSTRUCTION.—Bible. 4. SCIENCE.—Introduction to the Sciences. Mr MACMILLAN. ITHMETIC.—Compound Addition, Subtraction, Multiplication, and Division, with Reduction and the Arithmetical Tables.—Trotter's Arithmetic. WRITING. DRAWING. LATIN.—Dr Schmitz's Elementary Latin Grammar.—Cæsar.—Ovid.—Turner's Grammatical Exercises.—Syntactical Exercises (Chambers's). ner's Grammatical Exercises.—Syntactical Exercises (Chambers's).—Adam's Roman Antiquities. 2. GREEK.—Carmichae's Greek Rudiments.—Xenophon's Anabasis, Analectá Minora, or Carmichael's Greek Extracts. 3. ENGLISH AND COLLATERAL BRANCHES.—Studies in Poetry, Part I.—Dr Schmitt's History of Greece, Part I., with Illustrative Geography.—General Geography.—White's History of Great Britain and Ireland. 4. RELIGIOUS INSTRUCTION.—Porteus's Evidences of the Christian Religion, THIRD CLASS. Mr CARMICHAEL by Dr Boyd.—Bible. 5. Science.—The Laws of Matter and Motion. ABITEMETIC.—Simple and Compound Proportion, Practice, Partnership, Loss and Gain, Interest, Discount, Equation of Payments.—Melrose's Arithmetic. WRITING. DRAWING LATIN.—Dr Schmitz's Latin Grammar.—Mair's Introduction.—Syntactical Exercises (Chambers's).—Sallust or Cicero.—Virgil.—Adam's Koman Anti--Syntactical Exercises (Chambers's).—Samust of Causio.—Assuments quities. 2. GREEK.—Carmichael's Greek Rudiments.—Xenophon's Anabasis, Jacob's Greek Reader, or Anabecta Minora.—Carson's Greek Exercises. 3. EMOLISH AND COLLATERAL BRANCHEZ.—Studies in Poetry, Part I.—Spalding's History of English Literature.—Dr Schmitz's History of Greece, Part II., with Illustrative Geography.—Cornwell's Text-book of Geography.—Pillans' First Steps in Classical Geography. 4. Raliciolus Instruction.—Porteus's Evidences of the Christian Religion, by Dr Royd.—Rible and Greek Testament. FOURTH CLASS. Mr BRYCE. by Dr Boyd .- Bible and Greek Testament. 5. Science.—Mechanics. ITHMETIC.—Simple and Compound Proportion, Vulgar and Decimal Fractions, Extraction of the Square and Cube Roots, Mensuration of Surfaces and Solids.—Melrose's Arithmetic. WRITING. BOOK-KERPING. DRAWING. LATIN.—THE HIGHER CLASSICS.—Virgil, Horace, Terence, Catullus, Lucretius, Cleero, Livy, Tacitus.—Latin Grammar, by Dr Schmitz. GREEK.—Greek Syntax, by Dr Schmitz.—Carson's Greek Exercises.—The New Testament.—Xenophon, Thucydides, Arrian, Plato, Herodotus, Demosthenes, Lysias, Isocrates, Homer, Æschylus, Sophoeles, Euripides, Aristophanes, Pindar, or any other of the Classical Greek Writers. HISTORY.—Ancient and Modern.—Greek and Roman Antiquitles.—Ancient and Modern Geography.—Compositions in Greek, Latin, and English Prose and Verse, and Translations from English Classical Authors into Latin and Greek. FIFTH & SIXTH. OR RECTOR'S Latin and Greek. CLASSES. 4. ENGLISH GRAMMAR AND COMPOSITION, HISTORY of the ENGLISH LANGUAGE. 5. SCIENCE.—Physical Geography and Astronomy. Dr SCHMITZ. HIGHER ABITHMETIC AND ALGEBRA. GEONETRY. PRACTICAL MATHEMATICS, with the use of LOGARITHMS. BOOK-KEEPING. FRENCH.—De Fivas' Introduction.—Modern Guide to French Conversation.—Beautés des Ecrivains Francais Anciens et Modernes, prose et poésie.—De Fivas' Grammar of French Grammars.—Recitation, Composition, Exercises in Writing and Conversation in French. GERMAN.—Aue's Grammar of the German Language.—Grammatical Exercises.—Selections from German Authors.—History of German Literature.—Mercantile Correspondence and Conversation in

German

FENCING, BROADSWORD, AND GYMNASTICS.

# HIGH SCHOOL OF EDINBURGH.

### PLAN OF STUDY FOR

DAYS.	Houss.	I. CLASS.	II. CLASS.	III. CLASS.
MONDAY.	9-10 10-11 11-12 18- 1	Religious Knowledge. Latin. Arithmetic. Latin.	Religious Knowledge. Latin. Writing. Latin. Introduction to the Sciences.	Religious Knowledge. Greek. Latin. Arithmetic, Writing, Bedi Keeping, or German. The Laws of Matter & Model.
	1- 2 2- 8 8- 4	Natural History. Writing and Book-Keeping. Geometry & Algebra, French (Junior Division).	Arithmetic. Geometry & Algebra, French (Junior Division).	Latin. Geometry & Algebra, Fresh (Junior Division).
TUESDAY.	9-10 10-11 11-12 12- 1	Geography. Latin. Arithmetic, Drawing. Latin.	Geography. Latin. Writing, Drawing. Latin.	Greek. Latin. Latin. Arithmetic, Writing, Book Keeping, French, or Dres
	1- 2 2- 8 8- 4	English. Writing and Book-Keeping. Geometry and Algebra, Writing and Book-Keeping.	English. Arithmetic. Geometry and Algebra, Writing and Book-Keeping.	Geography. [im] History. Geometry and Algebra, With ing and Book-Keeping.
WEDNESDAY.	9-10 10-11 11-12 12- 1	History. Latin. Arithmetic. Latin.	History. Latin. Writing. Latin.	Greek. Latin. Latin. Arithmetic, Writing, Beek Keeping, or German.
	1- 2 2- 3 3- 4	Natural History. Writing and Book-Keeping. Geometry & Algebra, French (Junior Division), or Gymnastics.	Introduction to the Sciences. Arithmetic. Geometry & Algebra, French (Junior Division), or Gymnastics.	The Laws of Matter & Molin; Latin. Geometry & Algebra, Wrb- ing, Book-Keeping, Fresh (Jun.), or Gymnastics.
THURSDAY.	9-10 10-11 11-13 12- 1 1- 2 2- 8	Geography. Latin. Arithmetic, Drawing. Latin. English. Writing and Book-Keeping.	Geography. Latin. Writing, Drawing. Latin. English. Arithmetic.	Greek. Latin. Latin. Arithmetic, Writing, Book Keeping, French, or Draw English. [ing
	3- 4	Geometry and Algebra.	Geometry and Algebra.	Geometry, Algebra, Writing, or Book-Keeping.
FRIDAY.	9-10 10-11 11-12 12- 1	History. Latin. Arithmetic. Latin.	History. Latin. Writing. Latin.	Greek. Latin. Latin. Arithmetic, Writing, Book- Keeping, or German.
	1- 2 2- 8 8- 4	English. Writing and Book-Keeping. Geometry & Algebra, French (Junior Division).	English. Arithmetic. Geometry & Algebra, French (Junior Division).	Geography. Latin. Geometry & Algebra, Writing, Book-Keeping, or French (Junior).
SATURDAY.	9-10 10-11 11-13	Geography. English. Gymnastics.	Geography. English. Gymnastics.	Latin- English. Gymnastics.

VI. CLASS.

V. CLASS.

### THE SESSION 1853-54.

IV. CLASS.

IV. OHABIS	v. omse.	111 0211301
cious Knowledge. k. 3. hmetic, Writing, Book-Keeping, r German. nanics. 1. netry & Algebra, French (Junior livision).	The Greek Testament, Luke. Latin—Exercises corrected. Arithmetic, Writing, or Book-Keeping. Writing, Book-Keeping, or German. Latin—Cicero's Orations. Greek—Arrian's Anabasis, lib. v. & vi. Geometry & Algebra, French (Junior Division).	The Greek Testament, Luke. Latin—Exercises corrected. Greek—Thucydides, book iv. Writing, Book-Keeping, or German. Latin—Cleero's Orations. Arithmetic, Writing, or Book-Keeping. Geometry & Algebra, French (Junior Division).
k. i. imetic, Writing, Book-Keeping, rench or Drawing. raphy. iry. ietry and Algebra, Writing and cook-Keeping.	History and Geography. Latin.—Horace. Arithmetic, Writing, or Book-Keeping. Writing, Book-Keeping, French, or Drawing. Latin.—Livy, book vii. Greek.—Arrian's Anabasis, lib. v. & vi. Geometry and Algebra, Writing and Book-Keeping.	History and Geography. Latin.— Horace. Greek.— Æschylus' Promethens. Writing. Book Keeping, French, or Drawing. Latin.— Livy, book vii. Arithmetic, Writing, or Book-Keeping. Geometry and Algebra, Writing and Book-Keeping.
k. Interior, Writing, Book-Keeping, German. anics. Intery & Algebra, Writing, Book- eeping, French (Jun.), or Gym- stics.	Greek—Exercises corrected.  Latin—the Laws of Syntax.  Arithmetic, Writing, or Book-Keeping.  Writing, Book-Keeping, or German.  English.  Greek—Homer's Odyssey, xiv. & xv.  Geometry & Algebra, Writing, Book- Keeping, French (Jun.), or Gymnastics.	Greek—Exercises corrected.  Latin—the Laws of Syntax.  Greek—Homer's Iliad, books xi. & xii.  Writing, Book-Keeping, or German.  English.  Arithmetic, Writing, or Book-Keeping.  Geometry & Algebra, Writing, Book-Keeping, French (Jun.), or Gymnastics.
metic, Writing, Book-Keeping, rench, or Drawing. th. ry. etry, Algebra, Writing, Book-eeping.	History and Geography.  Latin.—Horace. Arithmetic, Writing, Book-Keeping. Writing, Book-Keeping, French, or Drawing.  Latin.—Cicero's Orations. Greek.—Arrian's Anabasis, lib. v. & vi. Geometry, Algebra, Writing, or Book-Keeping.	History and Geography. Latin.—Horace. Greek.—Thucydides, book iv. Writing, Book-Keeping, French, or Drawing. Latin.—Cicero's Orations. Arithmetic, Writing, Book-Keeping. Geometry, Algebra, Writing, Book-Keeping.
metic, Writing, Book-Keeping, erman. aphy. etry & Algebra, Writing, Book- eeping, French (Jun.)	Latin—Exercises. Greek—Exercises. Arithmetic, Writing, Book-Keeping. Writing, Book-Keeping, or German. Latin—Livy, book vii. Greek—the Laws of Syntax. Geometry & Algebra, Writing, Book-Keeping, French (Jun.)	Latin—Exercises. Greek—Exercises. Greek—Exchylus' Prometheus. Writing, Book-Keeping, or German. Latin—Livy, book vii. Writing, Book-Keeping, Arithmetic. Geometry & Algebra, Writing, Book-Keeping, French (Jun.)
sh.	Physical Geography. French. Gymnastics.	Physical Geography. French. Gymnastics,

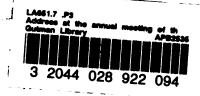
### TABLE OF FEEL.

(ALL PAYABLE IN ADVANCE.)

······	•		
Course of the Classical Masters,	Per	Quar	ter.
RECTOR'S COURSE,			_
			·
OPTIONAL CLASSES.			
WRITING, One hour a-day,	0	7	6
Do. Two hours a-day,		10	6
BOOK-KEEPING,		10	6
ARITHMETIC, with or without ALGEBRA, One hour a	-day, 0	7	6
Do. do. do. Two hours	a-day, 0	10	6
GEOMETRY and ALGEBRA,	0	10	6
PRACTICAL MATHEMATICS, with the use of LOGARITE	нив 0	10	6
FRENCH,	0	10	6
GERMAN,	0	10	6
Drawing, Two hours a-week,	0	10	6
FENCING, BROADSWORD, and GYMNASTICS, One hour	a-week, 0	10	6
Matriculation Fee, 5s. per annum, payable at entry, for Models, &c.	Janitor, Library,	Mag	æ,
No other Dues whatever.			
QUARTER DAYS:-1st October-15th December-1.	st March—15th M	av.	

### Hours of instruction.

CLASSICAL DEPARTMENT.
FIRST and SECOND CLASSES, before the 1st April,9-11, 12-2.
after the 1st April,9-11, 12-3.
THIRD, FOURTH, and RECTOR'S CLASSES,9-12, 1-3.
OPTIONAL DEPARTMENT.
WRITING and BOOK-KEEPING, before the 1st April,11-1, 2-4.
after the 1st April,11-1, 3-4.
ARITHMETIC and ALGEBRA, before the 1st April,11-1, 2-3.
after the 1st April, 8-9, 11-1.
GEOMETRY, ALGEBRA, and PRACTICAL MATHEMATICS,3-4.
FRENCH, GERMAN, Alternate Days {
GERMAN, Alternate Days {12-1.
(Wednesday,3— 4.
FENCING, BROADSWORD, and GYMNASTICS, Saturday in Winter,11-12.
FENCING, BROADSWORD, and GYMNASTICS, Wednesday,3— 4. Saturday in Winter,11—12 in Summer, 8— 9.
July 1853.



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